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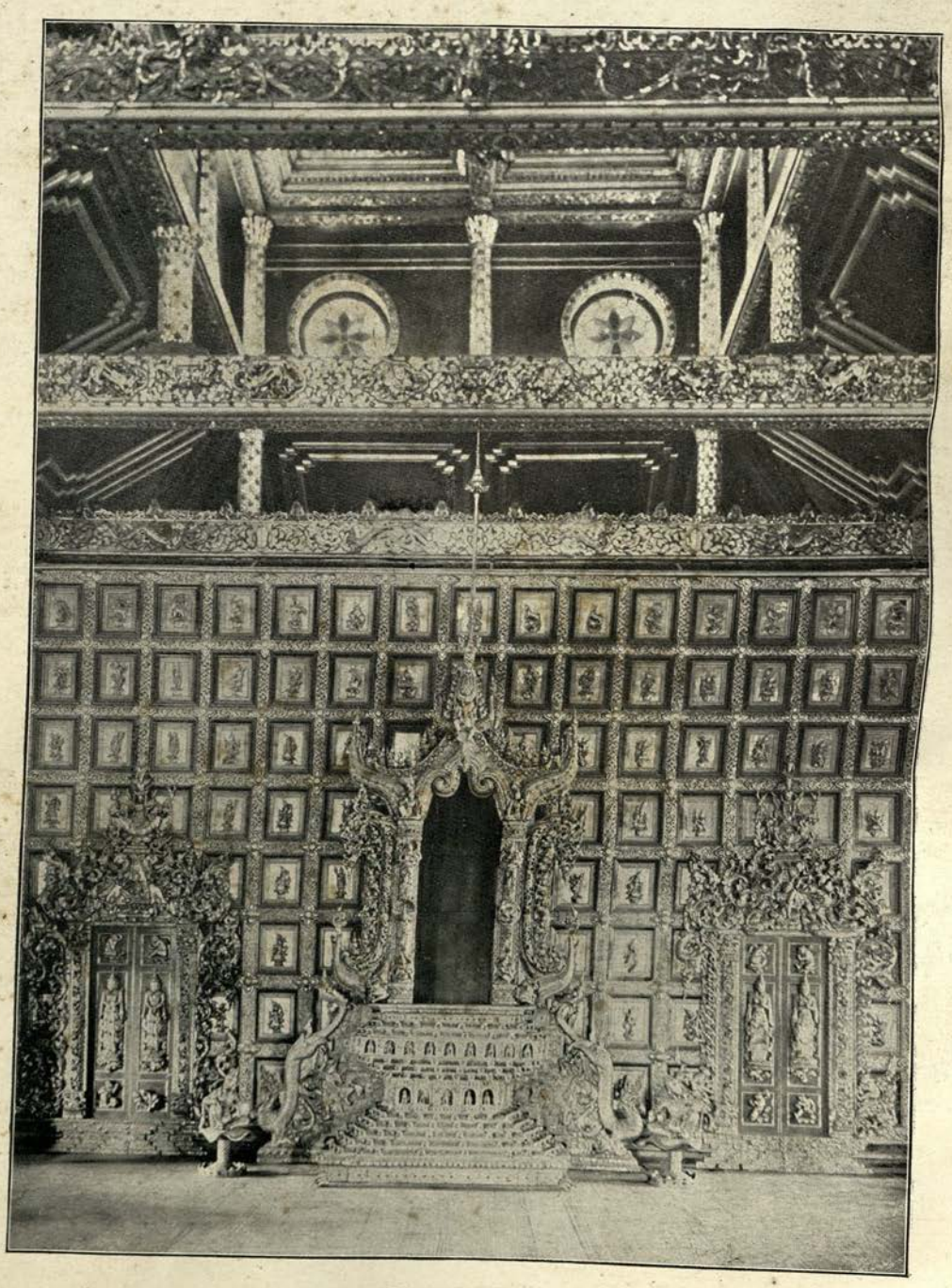
BURMA



1. ROYAL THRONE. [*Frontispiece.*

BURMA

BY

MAX AND BERTHA FERRARS

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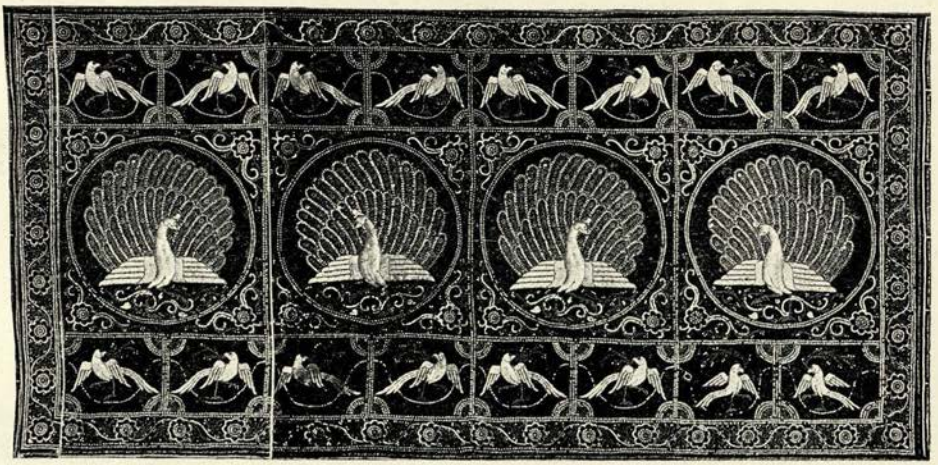

2. BURMAN GOLD-EMBROIDERED SCREEN (KALAGÂ).

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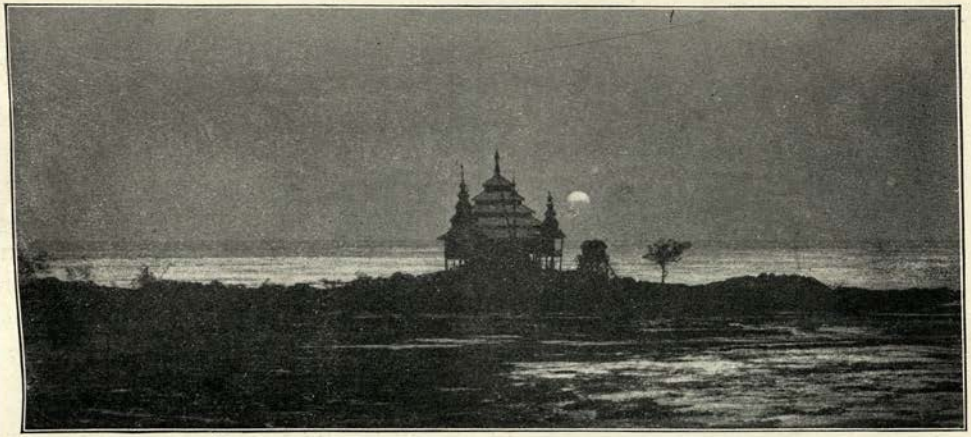
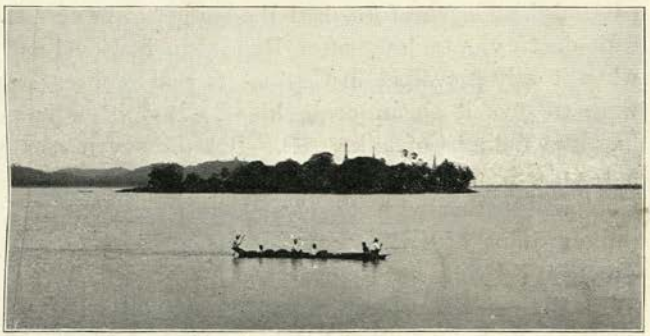


3. SUNSET ON THE COAST.

CHAPTER I

INTRODUCTORY



4. ESTUARY OF THE SALWEEN.

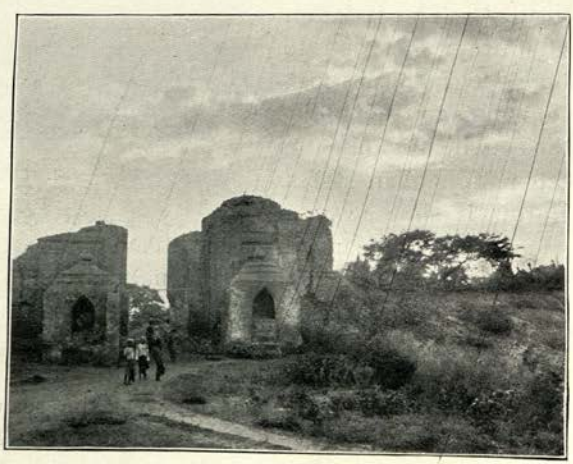
BURMA remained in isolation throughout the longest period of her history. One result of this was that her type grew more and more distinct. The isolation of Burma was due to her geographical position, not to the prejudice which animates other Mongolian states. Burma is shut away in a coign of the earth between mountain wastes and the ocean. The kindred nations settled within the same natural confines, one after another came under the sway of Burma. They fought among themselves and they traded among themselves; the wars and the commerce of the greater world beyond affected them little. No base of attack was near enough to Burma for the ancient conditions of warfare. On the west the seas were too wide for the transport of armies; on the east serried ranges of hills blocked the efforts of China to push her way to the coast. Burma possessed no staples of trade to encourage

5. LANDING-STAGE IN THE TIDAL REGION.

enterprise of the peaceable sort. Left entirely to her own resources, she developed her character in independence. It preserves a large measure of its original freshness and charm.

Detached though Burma lay from the contact of other civilisation, the seed-corn of a spiritual influence was brought to her shore from afar, and took root and spread until it pervaded her whole life. The one extraneous influence under which she fell proved of a paramount order. But the inspiration of Buddhism was broadly human, not racial. Every people might take its message to heart in their own individual way. The restraints it enjoined and the ideals it held up became the occasions for Burma to unfold her own inmost nature. The abounding treasury of Buddhist legend furnished the subjects to exercise her poetic fancy. In the fifth century, A.D., long after Buddhism had declined at its source in India, and when it only prevailed in Ceylon, its real progress began among the people who were to give it an enduring home. Buddhism is popularly credited with five hundred millions of adherents. But the seven millions of Burma and perhaps a twentieth of that number in Ceylon, together with the half million Jains of India, are the practical Buddhists of the world. With the rest the profession has sunk to an empty name, as in China and Japan, or it is lax, as in Siam, or it is utterly transformed, as in Tibet.

The phrase *Further India* gives point to a wide misconception. The surprise of so many persons on finding that the Burmans have no *caste*—to take the commonest instance—betrays the notion that Burma

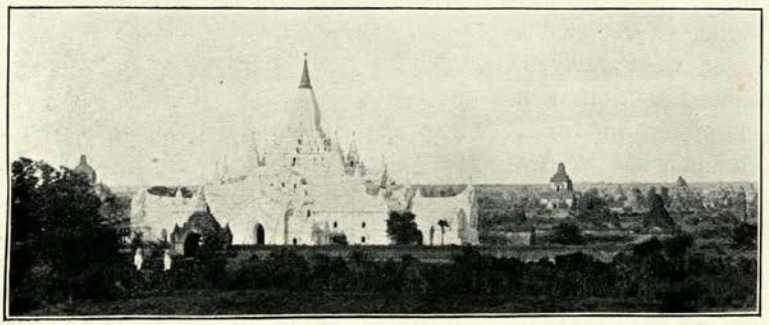


6. RUINS OF CITY GATE, PAGAN.

7. ANCIENT GATE, WITH FIGURES OF THADYA-MIN AND KEINNAYA.

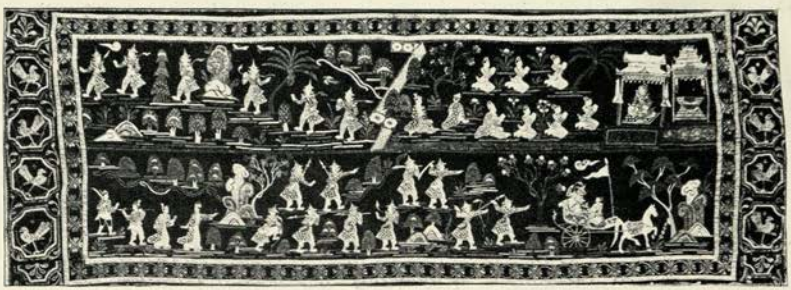
is part of India. The phrase *Indo-China* is also misleading unless in respect of geography. In respect of climate, flora and fauna, *Further India* is not inapplicable. A probable Indo-Aryan admixture exists in the north-east (Arakán). But Burma Proper and Pegu are as distinct from India as Tibet itself.

The original Burman tribes are conjectured to have pushed their way south from the mountains of Tibet. They divided into three principal branches, Arakán (*Rakáing*, *Yakáing*) on the west, Paung on the east, and Burma (*Bamâ*), which attained to the chief position, in the middle, on the northern Irawadi (*E-ya wadî*). Nothing is known of the early history of these nations. But it is certain that in 1000 A.D. Burma was a large and powerful kingdom, with its seat at Pagán. About that time the first historical conquest of the lower Irawadi was effected. From the fact that the country was not permanently subdued it may be inferred that the power of the Mun or Peguan race (later called Taláing) was not greatly inferior to that of the Burman. The Muns, from the affinities of their language, are conjectured to be of Annamitic origin. There is mention of the Pagán kingdom independently of the Burman chronicles, and there is above all the evidence of the ruins of Pagán, probably the mightiest of their kind. They testify to the power of the kingdom and the influence of the



8. ANANDA PAYA, PAGAN.

religion which actuated the kings to build temples on such a scale. In 1300 A.D. the power of the Pagán kingdom had spent itself, in a great degree owing, as the Burmans believe, to the drain of the temple-building. But the force of the religion was unabated. Burma fell a prey to Shan invaders, who snatched the dominion for nearly two hundred years but failed to consolidate

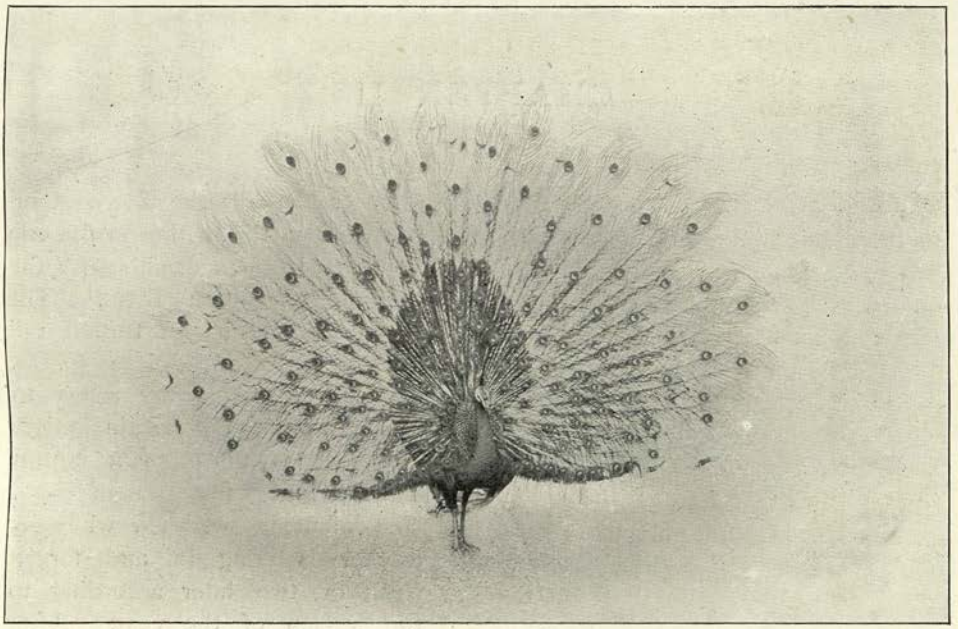


9. BURMAN GENERAL GOING OUT TO WAR (APPLIQUE WORK).

it, splitting up into principalities like those of their native hills. The weakness of Burma allowed the Mun power to develop. The sixteenth century saw the rise of Pegu and the establishment of a shifting empire over Burma. Exhausted by wars, Pegu in turn declined and lay at the mercy of Siam (*Yôdayâ*) when Paung (*Taung-ngu*) came to the rescue. In the seventeenth century the Paung-Peguan dynasty brought the Mun empire to its zenith, from which it waned in the eighteenth. Towards the middle of the latter century the Burmans under Aláung Payâ rose against the Mun garrisons, overthrew Pegu and finally established the empire of Burma. Arakán was incorporated; Siam was subjugated and made tributary for a time. The empire directed its ambition to the west. Manipúr was overrun and the Arakanese pretensions in Chittagong were revived, which produced friction with the British power in India. Burman dominion had been a march of unbroken conquest in the memory of the then generation; the nation believed itself invincible. In the elation of their prowess at home they

10. BURMAN PICTURE OF THE FALL OF MANDALAY.

failed to form a conception of the power of nations beyond the sea. The Burmans had no intelligence branch in the shape of a sea-borne trade of their own. So they provoked a trial of strength, and after a struggle, which they made a long and well-nigh desperate one for their well-equipped opponents, succumbed. Burman empire was over, the ancient kingdom only remained. The people had learned the lesson, but not so their rulers, who suffered affairs to come to a thrice-repeated crisis. (See CHRONOLOGY, 1825, 1852, 1885.)



11. THE NATIONAL EMBLEM OF BURMA.

12. BABY'S BATH.

CHAPTER II

CHILDHOOD

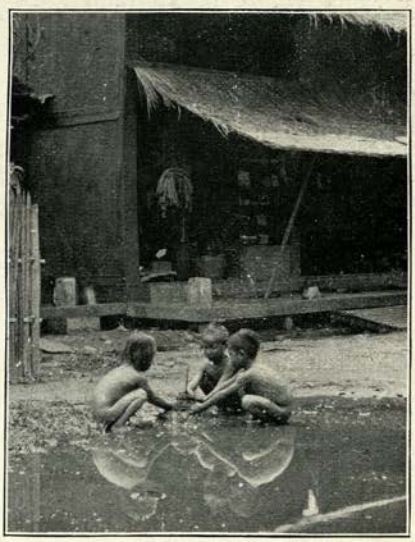
13. THE RATTAN CRADLE (PAKET).

THE cradle and the flower-stand are the two things that strike one in every Burman dwelling by the care bestowed on them. The plainest cradle has a turned rail and a carved headpiece (p. 8). The cradle swings by ropes to which the mosquito curtain is tied. The bed is made of a cotton mattress and a few plies of cloth. The infant is swaddled while its mother is lying in, and for a week or two later according to the season of the year. After that it wears only necklets and bangles. The first clothes the child gets are for grand occasions, after it has learned to run about and take care of itself. When the mother has recovered, she takes her babe with her wherever she goes, and if a wood or cane cradle is not handy she slings the infant in a plain hammock of cloth (No. 224). The Burmans do not carry their young children in a sling on the back like the hill people, but on the hip as soon as they can sit up (Nos. 327, 424). When the babe is hardy enough to go without covering, it spends its waking hours on a smooth mat spread over a springy bamboo floor which somewhat

14. BURMAN MOTHER AND INFANT.

tempers Nature's discipline of knocks and bumps, as compared with the bare hard ground of the Indian hut. Nevertheless the young Burman's converse with his environment is unrestricted enough. By the time he is a year old he may be trusted to himself on a flimsy platform many feet off the ground or over the water. There are few things in the way of the child that it may not handle. The very cheroot its mother is smoking is a coveted plaything. The daily bath at the river-side or well has familiarised the child with another element. It may rush out into the first tropical shower and splash to its heart's content with its older playmates in the first tepid puddle. The Burman's regular exclamation of wonder or fear is "mother!"—*amè*.

When the child is a few months old, relatives and friends are assembled and entertained with tea and sweets to witness the ceremony of piercing the ears and giving a name. The Burmans have no patronymics. The name is chosen from a set of current euphemisms proper to the days of the week and their planets, according to the star presiding over the day of birth. The fancy of the parents and the prognostics of the soothsayer unite to decide the choice. Names are single or are compounded from two series (in Arakán from three). Common names, beginning with the "Sunday-son," are Ôn, Kyaw, San, Shwe, Po, Tha, Dun. Men's and women's names are taken from the same sets; only the courtesy-prefixes differ (p. 74). The needle-hole made in the lobe of the ear on the naming-day is expanded by means of plugs and rolls of bast. In the course of a few years the lobe takes a plug one-half to three-quarters



15. MUDLARKS.

16. THE FIRST STEP.

of an inch thick. This custom is on the decline, and the ears of boys are not so generally pierced as they used to be. The *nadáung* or women's ear-plug of gold is being replaced by the *nagát* with its slender stem (No. 241). With eldest-born girls the fête is frequently deferred until they are twelve or fourteen, and is then celebrated with all the more splendour (p. 14).

Burman children are not weaned until the second or third year. Nevertheless they begin to receive solid food as soon as they will take it. The illusion prevails that the earlier they do so the stronger they will be. It is a chief source of infant sickness and mortality, and of the smallness of the families reared. A curious feature of Burman sociality is the promiscuous suckling of infants in the circle of relatives and friends.

Children's heads are shaved in more or less fanciful ways up to the ages of ten or twelve, after which the hair is allowed to grow long.

The road-fronts of the houses are always peopled with children. Children are equals and are free to roam through the neighbours' houses and plots, where they are kindly noticed. Adults take interest in their games, and make kites and reels, boats, carts and other simple toys for them.

17. THE WOODEN CRADLE (SAUNGBAN).

18. YOUNG CHILDREN'S TOYS.

Manufactured toys are the most noticeable wares in the sale-booths. A universal toy is the seed from the giant pod of the *dô* creeper (No. 251). Like marbles with us, the seeds—*gôn-hnyin*—are the prizes of the game. In Sangermano's time (1783–1806) these games used to be played by adults. A characteristic boys' game is *sîtôppyít* (No. 25). Lots are cast for riders and horses. A ball or bundle is thrown from rider to rider till a player misses the catch, when all the riders dismount and scramble with the horses for the ball. The one who secures it becomes or remains a rider as the case may be. Boys run races for their own sport and that of their elders, and race their toy boats. They fight duels with their kites, each flier seeking to saw through his opponent's kite-line, for which purpose a length of string has been roughened with sand or pounded glass. The peg-top is a favourite toy. That it is indigenous is proved by certain proverbial sayings. Burman boys are more like our own and take to European games more kindly than other Asiatics (*cf.* p. 69). The toy of the day is the tricycle, which parents will pinch themselves to provide for their children, and which the happy possessors of will make the common property of all their playmates. Where children awaken such genuine interest, punishment is rarely called for and is never

19. GAMES IN THE WATER.

20. TOY CART.

of a savage description. Children have pretty manners; they are respectful to their elders without shyness or cringing.

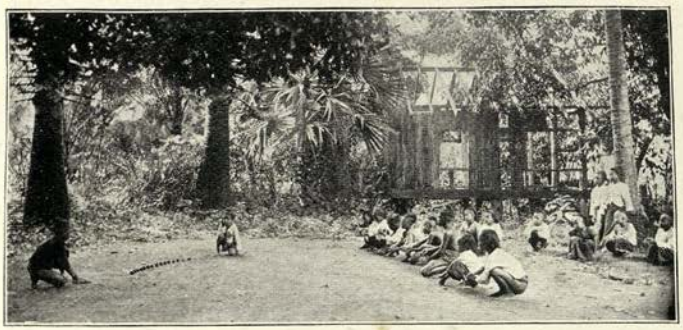
Children grow up among the implements they will use in after life. Wooden mills for husking rice, tilt-hammers and mortars for pounding, cotton-seeders with geared rollers, spinning-wheels, weaving-looms and other simple machines are in every household; besides agricultural implements, carts and boats, all of which are made or kept in repair by the inmates (*cf.* p. 120). The workshops of artizans of every class are open to view, and the processes are obvious to every passer-by. The interest aroused in children is more diversified than in cold countries with their more secluded life. From mimicking the occupations of adults children learn to take part and soon begin to like a real share in them. Their trade begins with make-believe wares, then come scraps of house and garden produce till it develops into a source of pocket-money and training in business (Nos. 281, 431). The years of tutelage merge into the age of responsibility without abrupt transition. The intelligence which the school-teacher proceeds to build on has insensibly developed under conditions more than commonly favourable, which may help to account for the precocity of Burman school-children under good teaching.

From the ages of eight to ten, boys begin attending the school of the Buddhist monastery (*kyaung*), where they are taught free by the recluse (*pôndyî*) or by his sojourner recluses (*upazín*). The spelling-book is chanted in a chorus led by a senior pupil, and is copied out with a white steatite pencil on a

21. PEG-TOPS (DYIN-PAUK).

22. INTERIOR OF VILLAGE MONASTIC SCHOOL.

[*To face p.* 10.



23. MARBLES (GON-HNYIN).

long wooden slate blackened with soot and rice-water (*thimbôn*). The Burmese word-building is exceedingly regular and in the main phonetic (See appendix B). Reading is acquired in one term, without much effort on the part of pupil or teacher. The Burmans have a pure decimal notation in which the bugbears *eleven* and *twelve* are unrepresented. The Burmese *eleven* is literally "onety-one." Children can count up to hundreds before they come to school and can reckon up sums mentally. In arithmetic they are taught the multiplication-table and a few rules of thumb (*bedin*). In addition to the five Buddhist commandments (p. 16) and the objects of contemplation (p. 43), which the children learn in their homes, they chant passages from the Pâli scriptures in the school chorus and get other precepts by rote: such as the category of duties to parents, teachers and elders, *viz.*, reverence, support, mutual affection (*paréik*). They are taught the value of learning as an inalienable possession, together with many precepts from the *Lawkanîti* and *Mingala-thôt;* the conquests of the inner and outer worlds *Atwín-aungdyín, Apyín-aungdyín,* the story of the Buddha (see *The Light of Asia*) and the legendary cosmogony.

As the result of this Buddhist system of schools, nearly half of the male and about 3 per cent. of the female population, can read and write, as compared with 9 and 0·3 per cent. for men and women respectively in Bengal. The

24. RACING TOY BOATS.

25. GAME OF SITOPPYIT.

Burman average stands midway between those of Ireland and Austria on the one hand, and Italy and Spain on the other. (Report of the Census of 1891.)

The boys at the monastery-school (*kyaung-tha*) do the domestic work — sweep the floors and enclosures, attend upon the recluses, and help in collecting the daily food. Some scholars live at the *kyaung*, others have the morning meal there, others again have their meals at home. The recluse exacts no deference from his scholar, but nevertheless receives from all lay persons a spontaneous homage identical with that accorded to royal personages. In the *kyaung* the lads acquire the good breeding of their country, for it is among the recluses that the élite of the race is to be sought. In the stage next to be described, the lad completes this training, by himself sharing in the deference paid to the yellow robe, which he assumes for a season as novice. The monastery-schools are open all the year, but have a large attendance only in the rainy season or *wā*.

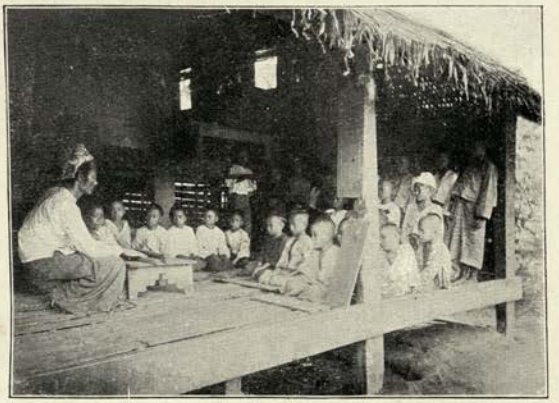
Besides the monastic public schools there are private schools kept by laymen and occasionally also by women, in which girls as well as boys are taught. The subjects and methods are the same, but more time is given to arithmetic. The rules of thumb of the Indian *bedin* are being superseded by modern arithmetic, by help of the vernacular manual prepared by the missionary Stilson. A small fee is paid the lay teacher in money or in kind. Out of hours, the lay-school pupils are of use at their homes, minding their little brothers and sisters.

The training begun in youth is never broken off. Study is a chief occupation of middle and advanced age. The teacher—*sayâ*—clerical or lay, is reverenced,

26. CYCLE RACE.

next to a parent, with a life-long devotion.

Before or after the monastic novitiate, it is the custom for the Burman lads to have themselves tattooed from the waist to the knee (No. 152). Not to submit to this ordeal is to incur the reproach of cowardice. The tattooing is an intricate pattern of animals and tracery. Owing to the extent of surface involved, the process is most painful. It occupies days or weeks, according to the fortitude of the subject, who is drugged with opium for the occasion. The instrument has a handle weighted at the butt, and a long point of bronze, split like a ruling-pen. It is worked with great rapidity. The pigment is a kind of lamp-black of the consistence of ink. It shows bluish black through the brown skin. When a Burman tucks up his loin-cloth, as he always does for work or exercise (*kadáung-chaik*), he looks as if he had black knee-breeches. As plain as the contrast is to the eye, ordinary photographic plates fail to render it. In No. 153 it appears fully. On other parts of the body the men frequently have horoscopes and cabalistic diagrams tattooed with vermilion (*se-nî*, No. 162) for luck and bravado. The Shan practice of letting in gold and silver discs the size of two-penny pieces—beneath the skin—is sometimes imitated by Burmans as a charm against sword-cuts and bullets (*dâbyi*; *thenabbyi*). The Arakanese, who repudiate the custom of *tôgwin*, ascribe it to a Burman King, who endeavoured to disguise his leprosy in this way.



27. VILLAGE LAY SCHOOL.

28. KITE-FLYING.

29. NOVICES MAKING THE ROUND FOR DAILY FOOD.

CHAPTER III

ADOLESCENCE

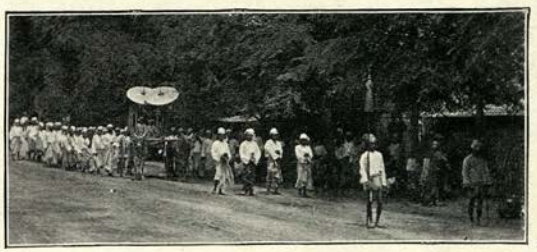
30. THAMI-U ARRAYED FOR HER FETE.

BETWEEN the ages of ten and sixteen Burman lads enter upon the monastic novitiate, an occasion celebrated with a brilliant fête. The adoption of a religious life by girls is much less general, even for the short time it is embraced by the youths; and when it is adopted, there is no ceremony. But a holiday answering to that of the boy's novitiate is held in honour of the girl, especially when she is the first-born child—*thamî-u*. In her case the ear-boring ceremony, if not the piercing itself, is deferred to the age of ten or twelve. The child, equipped in royal attire, or an imitation of it, and wearing a queen's crown (*sîbôn*), is the centre of a great gathering of relatives and friends, who are entertained with music and plays.

The lad who has prepared to renounce the world for a season, or it may be for life, is called *shinláung*. The *shinláung* festivals usher in the religious or lenten season — *wã*, June to September — the season of rain in Bahár,

31. SHINLAUNG ARRAYED FOR HIS FETE.

the home of the Buddha. In order to accentuate the renunciation of the world which the lad is making, he is arrayed and attended like a prince and makes a royal progress on horseback or in a chariot to the monastery. Attendants bear gilt umbrellas over him, and a retinue of relatives and friends carry his *paréikaya* and offerings for the use of the monastery. The *paréikaya* are the eight chattels, to the possession of which the regular recluse (*yahán*) is restricted. They consist of the *thingán* or monastic yellow robes, *viz.*, the loin-cloth (*thimbáing*), upper cloth (*egazî*), wrapper (*thingán-dyî*), and red girdle (*kabán*) ; a needle (*at*), wherewith to piece his clothing together, a hard-baked black earthen pot (*thabéit*) in which to collect the morning dole of food, a filter (*yezít*) to strain the drinking water clear of living things, and a razor (*thindôn-dâ*) to shave the head and face (excepting the eyebrows). The garments are of plain cloth, without any cut, but torn into strips and joined up again (by the donors) in commemoration of the primitive rule of piecing the garments together from rags, as well as to deprive the cloth of value. The cloth is mostly cotton, but silk and wool are also offered. The stuffs are dyed a bright ochre, with chips of Jack-wood. By repeated washings the colour deepens to tan. These varying shades produce a picturesque effect. The recluse customarily also receives sandals to wear, a deer-skin to sit and sleep upon, a broom to sweep his dwelling with, and a large palm-leaf fan, both for a shelter from the sun and a screen from the sight of womankind. The *thabéit* is slung in a yellow cotton net, and has a lacquerwork stand and cover. In respect of chattels, however, these primitive tokens of privation have sunk to a form. The recluses have many changes of raiment and the use of spacious dwellings



32. SHINLAUNG PAGEANT (BURMA PROPER).

with good furniture. In all other respects they rigidly observe the rule of their life.

At the *kyaung*, or by another usage at the home of the candidate, whither the recluse has been invited to preach, the lad will pray for reception as

33. SHINLAUNG PAGEANT (PEGU).

probationer of the *thingâ*—the assembly of devoted seekers after righteousness—presenting his *paréikaya* at the same time. In response, the recluse will recite the ordinances of reception. First, he will inquire about the bodily integrity of the candidate, the consent of his parents, his freedom from debt and other bonds. Then he will recapitulate the rule of the novice's life, who, besides the five commandments binding on all men, must observe five additional injunctions (*thîla*). The cardinal precepts of the Buddha are (1) to respect every form of life; (2) to respect the property of others; and (3) their wives and children;

34. SHINLAUNG PAGEANT (PEGU).

(4) to respect truth; and (5) sobriety. The additional rules are—to eschew sexuality, frequent meals, games, gold and silver, finery and worldliness. The recluse should meekly fix his gaze on the earth not more than "a four-span yoke" in front. He takes food in the forenoon only. The novice gives his hours to

35. SHINLAUNG PRAYING FOR ACCEPTANCE (PEGU).

attendance upon his preceptor, to contemplation and sober study. His preceptor receives voluntary confession of faults, without questioning, prescribes penances, and is to his disciple as a parent. Having acquiesced in the rule of life, the candidate is admonished to divest himself of worldly state and personal adornment, and after that to renew his prayer for admission.

The *shinláung* then retires to be divested of his grandeur. His long hair—the pride of the Burman—is cut close to the roots with scissors and preserved by his female relatives. His head is shaved by a male relative. The same day, or later, after bathing, the candidate will present himself clad in a plain loin-cloth, offering his robes and the rest of the *paréikaya* for acceptance as before. The recluse will now accept the robes on behalf of the Assembly, and deliver them to the candidate, who retires to robe himself. Invested with the *thingán*, he returns as accepted probationer, to make obeisance (*shikô*) to his instructor. The novice takes no vow and owes no formal obedience. Like the full member of the Assembly, he is always free to abandon the religious rule of life (*lu-twét*—to become a layman again). The *goyín* (*maung-yin*, Pâli *samanera*, "*chinthamané*") or "gentle-brother," as the novice is designated, discontinues the use of his secular name, in lieu of which he receives from his preceptor a Pâli title (*bwè*), chosen in the same way as the secular name from one of seven sets. Thus Maung Shwe Nî, Brother Golden-red, becomes Û Âlawka, Sage Above-the-world.

The whole male population of the village are free of the monastery. The recluse and his novices have withdrawn from participation in

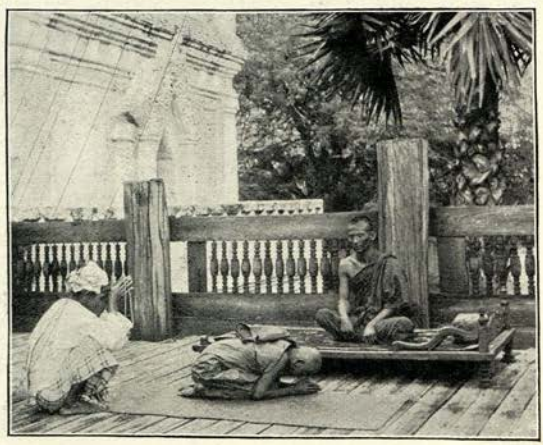
36. SHINLAUNG PRAYING FOR ACCEPTANCE (BURMA).

37. SHINLAUNG RENEWING HIS PRAYER.

the world, but not from observation by the world. Great as is the homage accorded to him by the laity, a recluse who should disgrace his cloth—a thing almost unknown — would be promptly unfrocked by them.

For their sustenance the novices and regular recluses depend upon alms. They receive these in kind and according to daily need. Their appeal is mute. The morning after his reception the novice with his brethren will halt in front of his own parents' house and the houses of the neighbours to receive such dole of food as is offered (No. 29). He will not look to right or left, but keep his eyes rooted on the ground, making no sign beyond raising the cover of his alms-bowl. The recluse may not ask for anything whatever, nor even express a predilection. The food, ripe or ready-cooked, as the case may be, is doled indiscriminately into the *thabéit* from the east side, usually by a woman of the house. A woman should not stand in the shadow of a recluse, of a shrine, *zedi*, temple or image. She should not occupy an upper floor when a recluse happens to be beneath, nor enter a *Thein*, nor occupy a higher place with respect to men (p. 72). Food given in a religious spirit, as above described, is called *sun*. The recluses when collecting *sun* are generally followed by a couple of scholars bearing a yoke and basket to receive larger offerings on behalf of the monastery (No. 41).

Those probationers who remain in the monastery for several years—counted by Lents (*wa*)—and who aspire to full membership of the Assembly, read with the recluse Pâli texts of the Tripitaka, and the commentaries on these, and commit portions, sometimes whole books of the canon, to memory. Recluses of standing and also laymen take part in these exercises.



38. GOYIN MAKING OBEISANCE.

39. PAINTING OF SHINLAUNG FETE.

The constituted daily routine of the monastery takes no account of recreation. In practice there is a wide margin of leisure. But the wearer of the yellow robe is not seen at play. Arithmetical puzzles are the nearest approach to a game. On the other hand, the cheerfulness of the race suffers no restraint. There is decorum, without austerity or sanctimony. The severest penance laid upon the novice is temporary relegation to the secular state (*lein-byan*) for such faults as lying, theft, or killing anything. Cruelty to an animal is punished with caning.

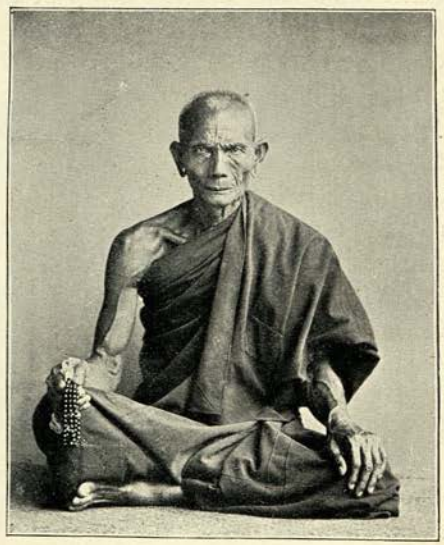
The *yahán* exercise no exclusive function beyond that of admitting candidates to the novitiate and the full membership of their Assembly. The affairs of the Buddhist Church are initiated and conducted by the laity. The recluses merely add, by their presence, to the religious distinction of an occasion. At the shrine the recluse is like any other pilgrim ; he never is a ministrant or priest. Neither is there any altar. The only material objects to which sanctity pertains are the relics of the Buddha. The members of the Assembly know no distinctions of men, racial or social. As regards the temporal power, of whatever origin, the recluse should be absolutely passive, neither contravening the laws nor invoking them when he suffers wrong. The recluse neither denounces nor harbours the criminal, a neutral attitude of which criminals are not slow to take advantage.

When admitted to full membership of the Assembly instituted by the Buddha (*Thingâ*, Pâli *Sangha*), the novice becomes *Yahán* (*Yahándaw*, *Rahán*, *Arahan*), which signifies *perfected*, one advanced a stage

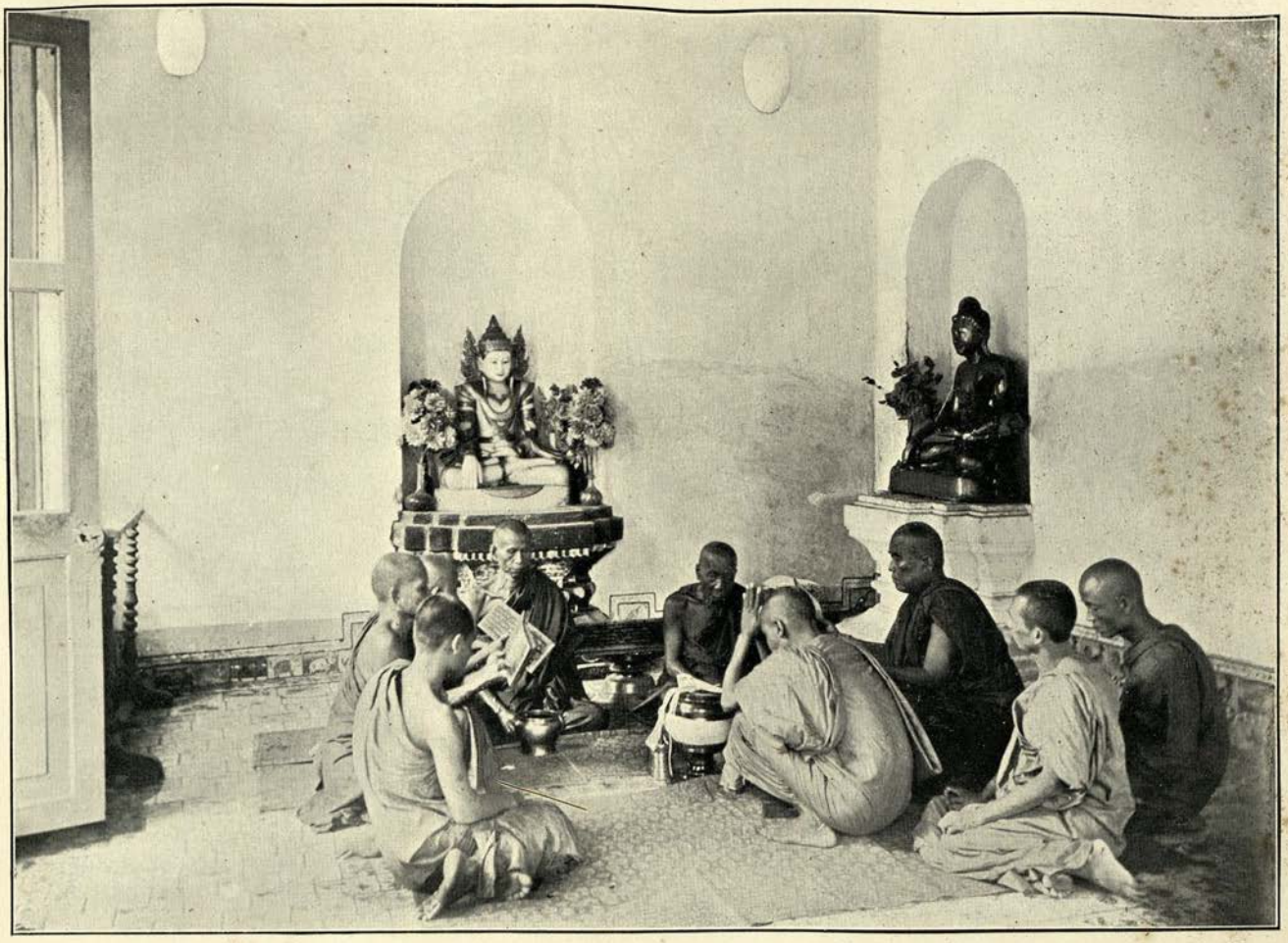
40. GOYIN RECEIVING HIGHER INSTRUCTION.

41. YAHAN ON THE ROUND FOR SUN.

towards the higher spiritual condition of *Ayahát* and *Ayáttapô*. The primitive appellation is *Beikku* (Pâli *Bikku*), one dependent on alms. The spiritual state preceding *Yahán*, that of the man so imbued with the spirit of the Buddha's teaching as to desire membership of his Assembly, is called *Thawtapan*. The candidate for full membership must possess the qualifications for the degree of *goyín*, in addition to a knowledge of the rule of life of the *yahán* and a modicum of religious learning. Most *yahán* are *ngè-byu*—pure from their youth—that is, have passed direct from their youthful novitiate to full membership. Men of any condition may be received, and at any age above twenty, if free from debt and other ties, but must undergo a fresh probation. Over and above the precepts observed by the *goyín*, the *yahán* observes one hundred detailed injunctions. He must not merely respect life, but also the means to life. He may not wantonly injure a blade of grass. Cleanliness is particularly enjoined. A notable injunction is not to lay up any store of food. He must not use a raised sleeping-place, though by day he reclines on the couches presented to the monastery. The *yahán* sweeps his dwelling, draws water, washes his clothing, and so forth, when there are not *goyín* or lay-disciples to perform these services for him. Otherwise his occupations are only those of teaching, study, and contemplation. In Lent the *yahán* remains indoors from sunset to sunrise. At this season he also frequently selects a forest retreat for contemplation in the early morning hours (*wussaung*). The *yahán* practises confession to his brethren of the Assembly, all of whom are equals, but who defer to one another, according to seniority, which is reckoned

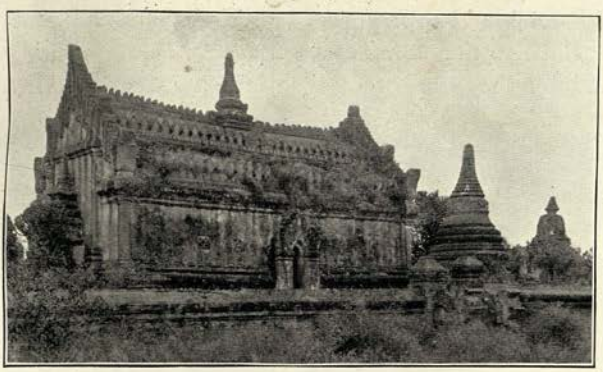


42. BUDDHIST RECLUSE.



43. GOYIN PRAYING FOR ADMISSION TO THE THINGA.

[*To face p.* 20.



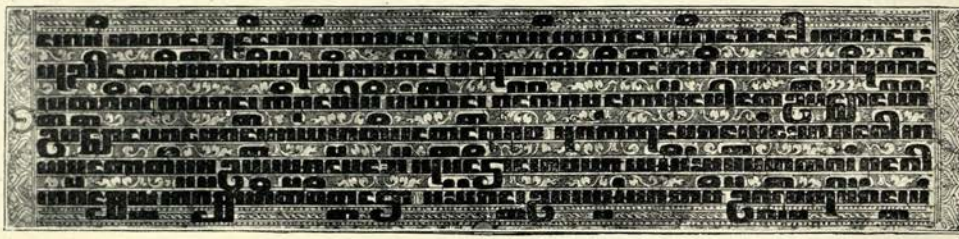
44. ANCIENT THEIN AT PAGAN.

not by age, but by the number of lenten seasons they have belonged to the Assembly. Vigils and restriction of night rest are not practised. The rule of life of the *yahán* is laid down in the *Wini* (*Vinaya Bitaka*), one of the three divisions ("baskets") of the Buddhist scriptures. A *kambawâ*, or breviary of scripture, relating to membership of the Assembly, illuminated with lacquer on copper or ivory leaves, is read by turns by the five members of the conclave assembled for the reception of the new member. This solemnity is undertaken in the *thein*, a *wut* set apart for the *Thingâ* alone. No lay persons enter the precincts, but they may be spectators from a distance. The new *yahán* is called *Upazín*, sojourner recluse, or assistant to the *Upyize*, or *Pôndyî*, *Kindyî* (incumbent) of the monastery. In 1891 there were 13,613 *pôndyî*, 6,668 sojourner *yahán*, and 13,500 probationers in the monasteries of Burma, which numbered 15,371, in a Buddhist population of about seven millions.

The dedication of the site for building such a *thein* (Pâli *sima*) is preceded by the solemnity of *thein-thamôt*. Ground so dedicated can never be alienated to any other use. In this respect the *thein* is more sacred than the temples in general. After the site has been levelled it is surrounded with a trench, into which water is led. In the centre a small well is sunk (*alé-dwin*). The *yahán*, not less than twenty-four in number, assemble on the spot, over which a gay pavilion (*mandat*) has been erected, and wait for the water from the trench to percolate to the well. When this occurs, the site is said to have "taken" (*aung*). Otherwise it must be rejected. The *yahán* gather round the well and intone scriptural passages from a

45. YAHAN ASSEMBLED FOR DEDICATION OF THEIN.

kambawâ. The laity assembled outside the precincts let off rockets and guns in celebration of the event. Finally, the ceremony of *yezétcha*, the pouring of water (No. 100), is performed by the grantor of the site—as at every other



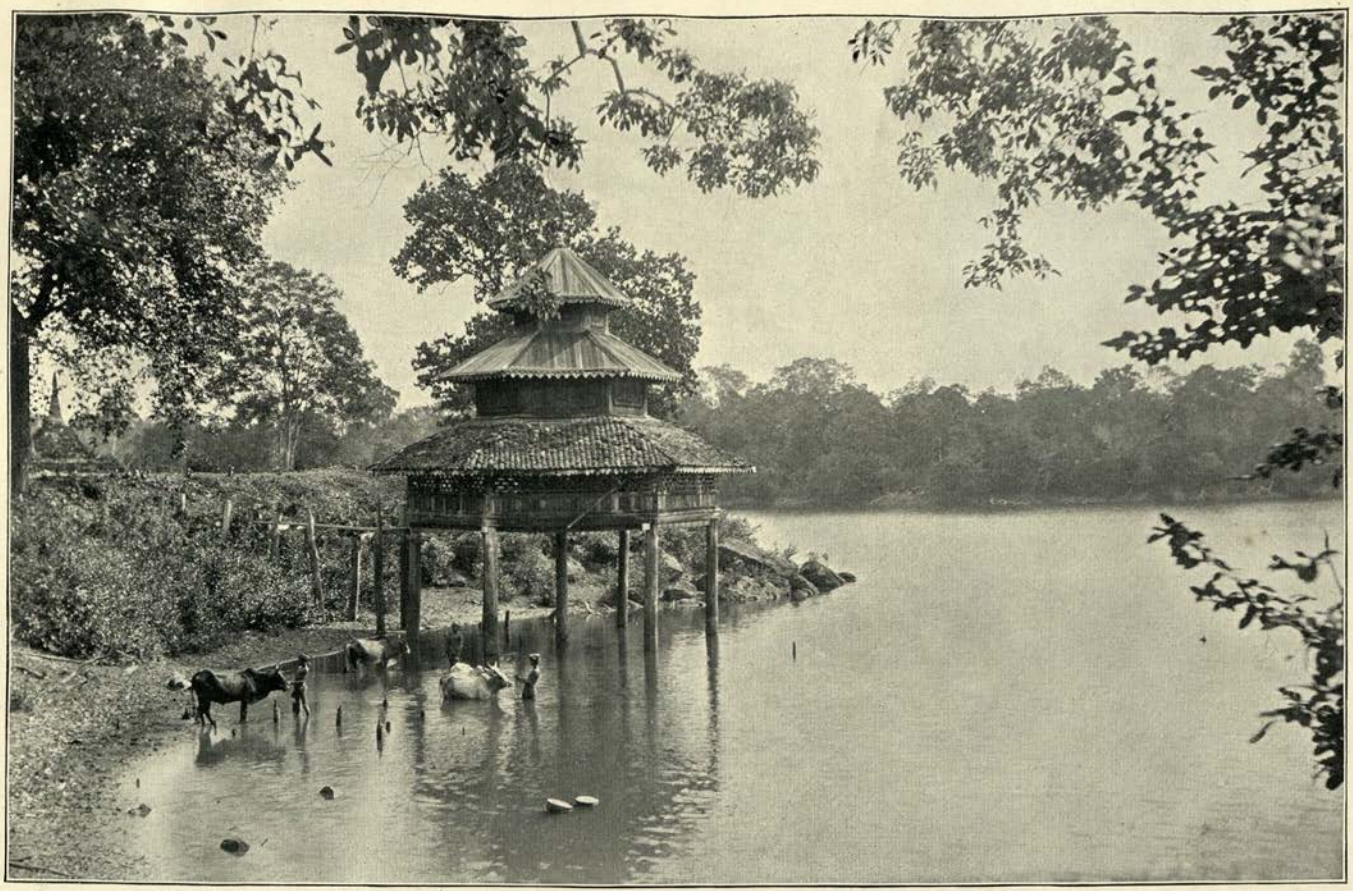
46. ILLUMINATED KAMBAWA.

religious dedication—to signify that the property has been dedicated for ever. The precincts of the *thein* are marked by low boundary pillars, mostly of Sagáing marble, set in the trench, which is then filled in. A different form of *thein* is the *ye-thein*, which is built over the water to effect its isolation.

Although the *yahán*, as already stated, may not ask for anything, he may decline what is offered. He signifies this by inverting his *thabéit* (*thabeit-hmauk*). The action has become a symbol for excommunication. The *yahán* might assemble in the *thein* and perform *thabéit-hmauk* against a layman for heinous wickedness. His house would be passed by in collecting *sun* and all offerings tendered by him refused. The practice has become obsolete; it is said to have no warrant in the scriptures, and to be contrary to their spirit.

47. SUN SENT BY THE KYAUNGTAGA.

Where the people are very prosperous and the *yahán* are not many, the collecting of *sun* in the streets has sunk to a formality observed by the novices only, who on return to the monastery empty their *thabéit* to the dogs. But in other circumstances the sojourner *yahán*, novices and scholars live on the *sun*. An ordinance of the Buddha dispenses the *yahán* from collecting his food from house to house if there be pious people who proffer him his sustenance at his abode. The founder of the monastery (*Kyaung-tagâ*), who nomin-



48. TEMPLE OVER THE WATER—YETHEIN.

[*To face p.* 22.

49. FOREST KYAUNG.

ates the incumbent, regularly undertakes the support of the *pôndyî*, and frequently of his sojourner *yahán* as well. The food, which is the best of its kind, is brought every morning by the daughters and young children of the supporter, or, in the case of joint support, by children of the leading families in turn. An ornamented vessel is used, having a tall finial to the cover (*ôt*). The supplies are taken over by the lay scholars or the novices, and by them served to the *yahán*. The principal meal is taken shortly before noon, for no food may be eaten after that hour till the following sunrise. Water may be drunk and betel chewed at any time. Tobacco-smoking is discountenanced, especially in Burma Proper, where the religious views are strictest. Burma furnishes the standard both for scholarship and practice, and trains most of the incumbents of the monasteries of Pegu. Scholars and novices may prepare food at the monastery from raw supplies. These the *yahán* may not even handle. Hired labour (*kappiza dayaka*) may be attached to the monastery by the supporter for the preparation of food and other services. In some cases lands have been dedicated for the maintenance of monasteries and temples. But the *yahán* have no concern with their administration. Supplies of raiment, chattels and food are dedicated to the use of the recluses when the distinction of their presence is solicited, especially at *shinlaung* fêtes and funerals. The annual provision of raiment (*katéin thingán*) is made between the months of *Thadíndyut* and *Tasáungmôn*. The offerings of necessaries are supplemented by accessories of every sort —books and writing materials, mats,

50. VILLAGE KYAUNG.

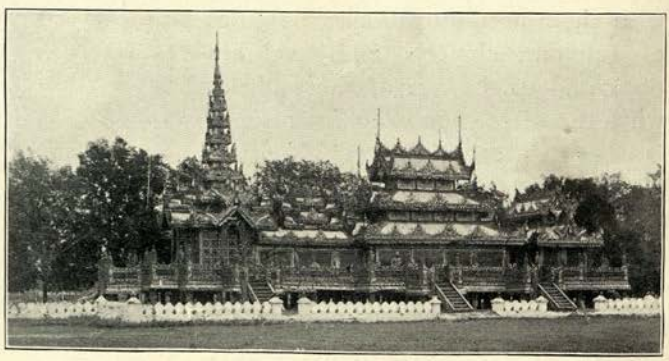
51. KYAUNG AT THE CAPITAL.

carpets, cushions, handkerchiefs, tables, chairs, betel-boxes and spittoons, glass-ware and crockery, lamps, chandeliers, clocks, knicknacks and furniture, always to the exclusion of gold and silver. Gilt wares are permissible.

The strict *yahán* should prepare his shelter for himself, in an unfrequented place. But by the dispensation already referred to, he may avail himself of a solitary dwelling proffered for his use, and this is invariably the case. Not merely are these schools numerous, but they are the most spacious, substantial, and ornate edifices in the land. Many of them are of palatial size and appointments. The Burman finds nothing too good or too beautiful for those who subject themselves to the restraint of the recluse. The recluse on his part is conventionally oblivious of the magnificence that surrounds him. It is not for him to deprecate. The religious merit of the work, which furnishes the motive of the founder, is proportioned to the outlay upon it. From the bamboo *kyaung* in the forest costing a hundred rupees or less, individuals spend up to hundreds of thousands on the palatial monasteries of the towns (*cf.* p. 75).

When the incumbent of a monastery removes or dies, the senior sojourner (*upazín*) may receive his place as *pôndyî*. Otherwise an *upazín* is invited from elsewhere, or the *pôndyî* of another *kyaung* is prevailed upon to move. The *upazín* who has become *pôndyî* defers to his preceptor as before. Every monastery has a titular Pâli appellation, such as *Thîla-ekkaya kyaung*, Letter-of-the-Law monastery.

There is no hierarchy in the Assembly of *yahán*. But it commonly happens that a number of monasteries recognise a venerable teacher as referee upon matters of scholarship



52. PALACE KYAUNG.

53. SADAW IN HIS STUDY. [*To face p.* 24.

and doctrine. Such a group is called *gaing*, and its president *gaing-ôk*, his deputy *gaing-dauk*. In the same way a group recognise a *Sadáw—Sayá-daw*, or chief teacher. The whole body again defer to a chief *Sadáw*, usually the

54. YAHAN INSTALLED AS PONDYI.

yahán who has been religious instructor to the King during his novitiate, and who is called *Thâthanabáing*.

In reaction against the comfort with which the laity endow the monasteries, the *yahán* periodically repair to country retreats for ten or twenty days at a time, either singly or in camps of many, for the sake of cultivating primitive use. Here each *yahán* has a dwelling of the narrowest compass and makes shift with the mere chattels ordained in the canon. But the laity, ever ready to minister to the *yahán*, convert these camps into centres of festivity for the

55. WUSSAUNG CAMP.

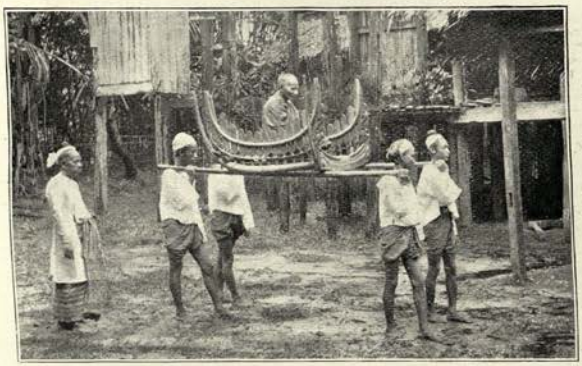
56. YAHAN PASSING THE STREETS.

whole country-side. The camp is laid out in the rice-fields after harvest, in the form of a square, with a pavilion in the middle for the *yahán* to meet and practise confession (*âba-pye*). There are a few *yahán* who do not settle in a *kyaung*, but wander from place to place, in the primitive way, the people providing them with temporary shelter.

The *yahán* make journeys to the seats of learning and the *kyaungs* of their former teachers, and make pilgrimages to shrines. A few travel as far as Ceylon and Buddha Gâya in Bahâr. On such journeys the *yahán* is accompanied by a scholar or attendant deputed by the *kyaungtagâ* to carry provisions and money, which the *yahán* may not handle. When not collecting their *sun*, the *yahán* go abroad with attendants and carry umbrellas, or suffer such to be carried over them, and wear sandals. The *yahán* allow themselves to be driven in ox and buffalo carts ; but do not drive or mount an animal or avail themselves of horse-draught. They travel by boat, steamer, and rail. Aged *yahán* are carried on a litter (*yin, waw*).

The *kyaung*, primarily a shelter for the *yahán*, has, in virtue of his occupation, come to be a school. It is at first established on the outskirts of a settlement or at some distance away from it. Secular buildings are not erected within the shadow of a religious building. But the growth of towns brings the houses up to the precincts (*parawún*) of the *kyaung*, which stands within a liberal enclosure, planted with fruit-trees. The *kyaung* as such has no particular style. The superposed roofs and decorated spires (*pyatthat*) of the votive *kyaung* are emblems of secular state, added to confer distinction.

57. YAHAN ON HIS JOURNEY.



58. AGED YAHAN CARRIED ON YIN.

The majority of the *kyaungs* and buildings of Burma are constructed on piles. The country at large is mountainous. The Burman race monopolises the flat lands in the basin of the upper Irawadi — "the narrows" (*Anyá*)—in the same way as the Shan races do in the sphere of their influence and the Mun (or Taláing) race in the south (Pegu). The quasi-aboriginal races occupy the hill-land and mountains. The plains-dweller settles as near as he can to the natural waterways with which Burma is abundantly provided. In the drought the rivers recede to great distances from their flood-level margins. In order to be close to the channels, the houses have to be on high piles. The races of Burma adhere to their practice of pile-building even on elevated sites, such as those of the temples. The Burman wood architecture appears to have developed through the exigencies of pile-building and under the influence, as regards decoration, of an exotic masonry style. The Burman style possesses a naïve charm recalling the art of the "ages of faith" in Western Europe. It has a certain resemblance to the wooden church-building of Norway. The style was in full vigour up to the middle of the nineteenth century. Since that time novelties of type and manufacture have crowded in faster than they could be assimilated into the indigenous arts, on which they are foisted crudely (Nos. 60, 99).

The affinities of Burman art above referred to, to the art of mediæval Europe, are extrinsic only. The "aspiring" character of the florid ornament, the quaint figures in their labyrinths of tracery, recall the crocketed niches and fantastic gargoyles of the

59. TEMPLE HILL.

60. DECADENT KYAUNG.

Gothic, especially in the richness of the *ensemble*. But the Burman decoration does not strike the eye as an efflorescence of the structure so much as an overlaying of it. The grandest work produces the effect of an elaborate model rather than a monumental achievement. The perspicuity of the play of forces operating in the structure, out of which the poetry of Gothic architecture flows, has a parallel in the Burman boat-building. But the effort which the land architecture incorporates, to interpret a masonry style in wood, was naturally productive of incongruities, despite the fact that the masonry was itself an interpretation of still earlier wood building. The outward incongruities have been mitigated in the unique style in which the genius of Burma has found expression. The stiff and monotonous feather-ornament of the Hindu gable (No. 74) has developed into the Burman flamboyant decoration. The bold finial is the sole element of the original which has been preserved literally (No. 62). The graduated ornament of the *pyatthat*, soaring above the verdure, recalls the proportions of some budding head-of-bloom—a case in point of the theory of the sources of architectural types, in the insensible suggestions of natural objects, expressed by Herbert Spencer. (*Essays*, vol. ii.) Through the Burman treatment types other than architectural, which Burma has borrowed, acquire a new and distinctive interest.

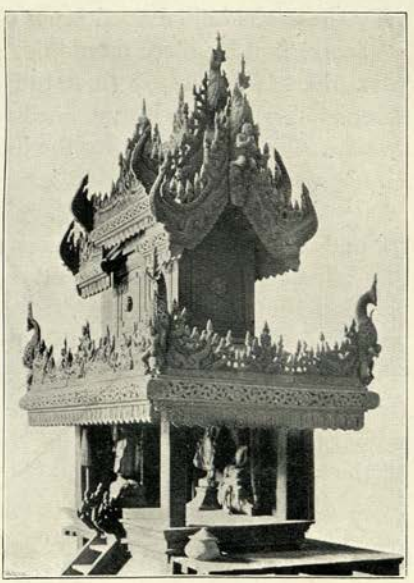
When a *kyaung*, or any work of public utility, has been undertaken by the people of a village jointly, it is kept in good repair. But when it has been carried out at the cost of an individual—and this applies to most of the public works—the repairs are left to the founder and to his family, who have frequently

61. ORNAMENTATION OF KYAUNG.

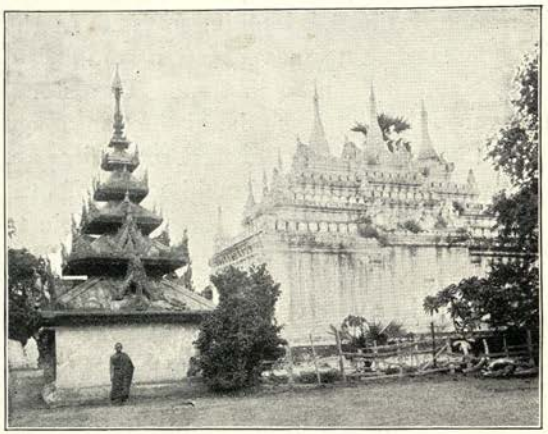
62. DAYIN ORNAMENT.

exhausted their resources in the building of it. In the moist region the effects of rain and vegetation combine to dilapidate buildings in less than a lifetime. The stone-grey and lichen-covered wood attains the distinction of age before its time. In the dry zone of Burma Proper fires are very frequent. Few examples of wood architecture of over a century old exist anywhere. It is scarcely possible to trace the steps by which the present style developed from the Indian models.

As distinguished from the *kyaung*, *thein*, and other wood buildings, the *Zedi*, which are such a prominent feature of Burma and Siam, are of masonry. In Arakán they are of hewn stone; elsewhere they are of brick plastered with lime. It is a point of honour with the Buddhists of those countries to crown every eminence with a *zedi*. The chief *zedi* of a place—*Payâ-dyî*—is on the highest ground in the vicinity, and is cared for by the public. The subsidiary *zedi*, the *wut*, *tazáung*, and other accessories which cluster around the *Payâ-dyî*, are the work of private individuals. Old and new are huddled in chaotic profusion. Many erections are ruinous and disregarded. But so long as a vestige of the original structure remains, it monopolises the site. The development of the conical *zedi* may be traced, step by step, from the ancient temple. Originally, *zedi* are shrines for relics of the Buddha — the Indian *Stupa*, *tôp*, *dāgaba*, *dagôba*, of which last "pagoda" is a transposition. The vast majority of *zedi* only pretend to symbolize actual shrines. The shrines of reputed relics are

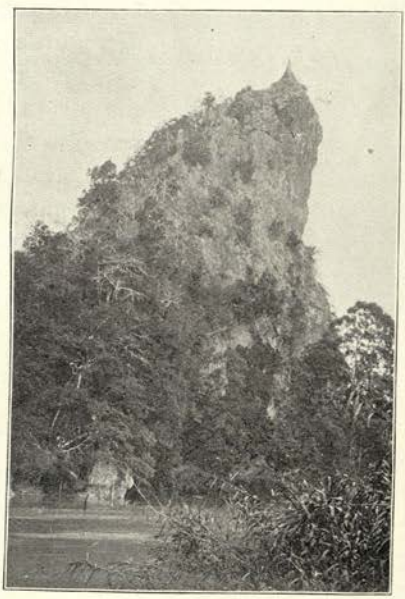


63. DETAIL OF EAVES AND GABLE.

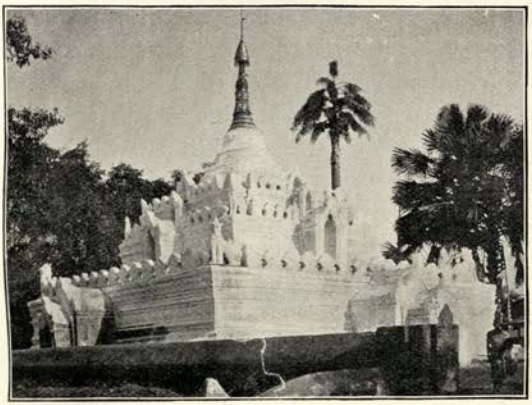


64. ANCIENT THEIN AND MODERN PYATTHAT.

visited by pilgrims from distances of months' journeys. The earliest relics cherished are said to have been the *paréikaya* of Gawdama Buddha. Symbols of the sacred *thabéit* are placed about the *zedi*. Later, the remains of the Buddha were venerated. Bones, teeth, and hairs are thus enshrined. Those reputed relics which can be exhibited, such as the teeth (Myohaung in Arakán, Anuradhapúra in Ceylon), are of many times the human proportions. The legend ascribes colossal stature to the Buddha. He did not tread the earth, but floated above it; his alms-bowl did not rest upon his hands, but remained suspended in the air (*cf.* p. 36). In its later form, the *zedi* consists of a pyramidal or polygonal base (*panát-chi*), with niches (*hlaing-gu*) for images of the Buddha. This part is the rudiment of the original four-square temple. It is represented in all stages of its decrement (Nos. 66, 97). Above the base come tapering courses (*pyissagan*), after these the bell-shaped body (*kaunglaung-bôn*) separated by three mouldings (*kyo-waing*) from the *thabéit-hmauk* (inverted alms-bowl). Then follow seven heavy bead-rolls (*paung kun-hnillôn*) surmounted by the lotus (*kyâ-lan, saláung-bôn*), out of which issues the bulb (*ngapyáw-bû, pein-hnè-daung*). The canopy (*tî*, umbrella, No. 232) is a metal construction of graduated bands one above the other, richly embossed and ornamented. To the lower edges of these bands small bells are hung, which have vanes to their clappers to make them tinkle in the wind. The *tî* terminates in a long finial bearing a vane (*hngemmana*) and at the apex a silver orb studded with jewels (*seimbû*). On lesser *zedi* a glass ball or bottle caps the finial. The *tî* is always gilt, the cone generally whitewashed. In wealthy towns the cone of the *Payâ-dyí* is gilt from crown to



65. LIMESTONE ROCK ON THE ATARAN.

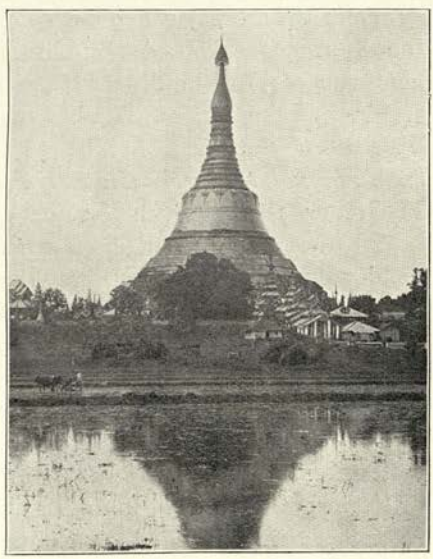


66. BITAKA-TAIK, THATON.

platform (*tamánthalín*). Unlike the ancient temples with their stairs and corridors, the later *zedi* is a solid mass of brick and earth, plastered over. The summit is inaccessible, except by means of scaffolding (*nyan*, No. 217). *Zedi* are commonly spoken of as *Payâ*, in the same way as are the images of the Buddha, for which the distinctive term is *sindu*.

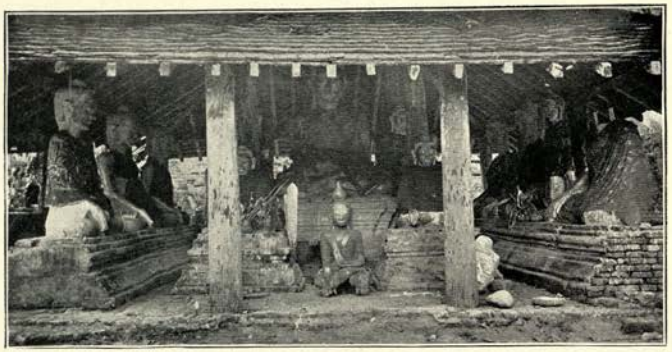
In addition to the *zedi*, the *thein*, and *kyaung*, there are three other classes of religious edifices, the *tasáung*, *wut*, and *zayát*. All these may be decorated in the palatial style and are mostly of wood. But a public well or a roadside water-stand, the portal of a bridge or a wharf, may likewise be surmounted by the royal *pyatthat* in virtue of the religious distinction which attaches to every work dedicated to public use by private bounty. Nothing adds so much to the picturesqueness of Burma. The temple *zayát* (No. 98) is intended for sojourners in the precincts on duty days. The *wut* differs from the *zayát* in having a daïs for images of the Buddha. The *tazáung* is only for the reception of images.

The ancient remains are almost entirely confined to the dry zone of Burma Proper, with the exception of a few in Thatôn and in Arakán. Those at Thatôn, dating from about 1000 A.D., have square bases built of huge laterite blocks in the Indian style. The ornament is deeply hewn into the stone. Above the laterite base is brick and plaster work of later date. Apart from the destructive influence of the climate, and of the rank vegetation the climate favours, a further reason of the scarcity of ancient monuments and inscriptions is the over-building of the shrines, by which the original work is lost to view.



67. SHWE-HMAWDAW PAYA, PEGU.

Where we say "countless as the

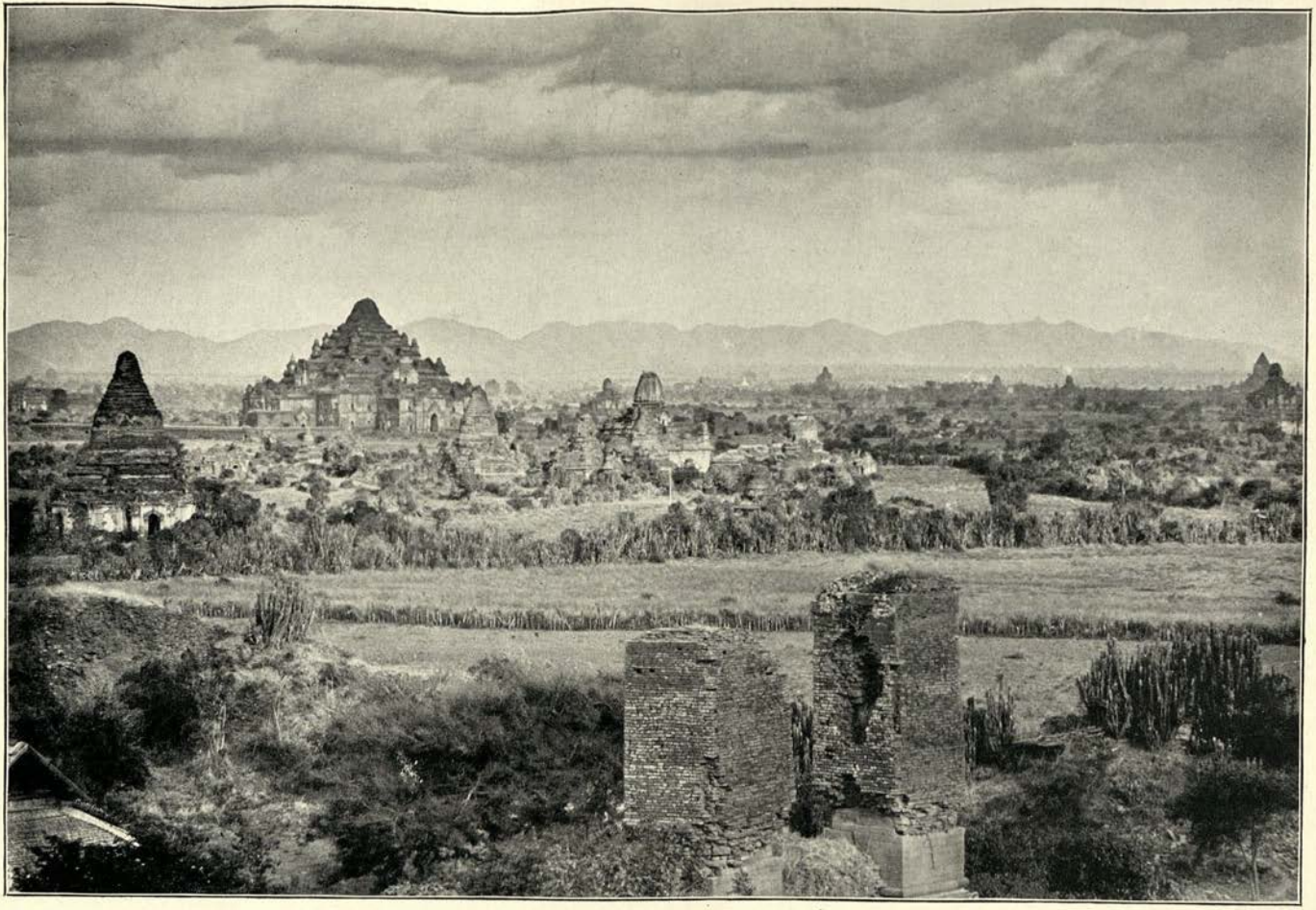


68. WUT WITH IMAGES OF THE BUDDHA.

stars," the Burman says "countless as the temples of Pagán." The remains at Pagán are all ecclesiastical with the exception of the city gates and ramparts (No. 6). The temple enclosures are now ploughed, but no building is cleared nor is any of the old material utilised. The Pagán monuments are of brick laid in clay and generally lime-plastered. Many have been wrecked by treasure-hunters. A few of the principal temples only are kept in repair. Pagán is said to have been exhausted by the temple-building of its kings, who, besides exacting labour from their subjects, must have imported skilled labour. An old saying is "the temple is finished and the country is ruined." The temple remains occupy an area of several thousand acres, in many places with just room for roads between the walls of the enclosures. The style of the Pagán buildings is Indian. It has been suggested that the Hindu type of work and possibly Buddhism itself reached Pagán by way of Annam: the Mun or Peguan race, from whom the Burmans adopted Buddhism, having a language of Annam type. The great ruins at Angkor Wat, two hundred miles east of Bankok, have been compared to the ruins of Pagán. (See *Through the Buffer State*, by Surgeon-Major McGregor, 1896.) Such a route as this would help to account for certain features of Burman architecture foreign to India, the superposed roofs, and everted gable-ends. The Indian types may have reached Burma by this circuit as well as by the direct route.

The ancient temples of Pagán consist of brick corridors, one within the other, with vaulted pent roofs of masonry springing from the outer or lower wall to the inner or higher. The section of the vault is like that of a Gothic flying buttress. In the centre of all are colossal images

69. THADYA PAYA AT THATON.



70. RUINS AT PAGAN.

[*To face p.* 32.

71. TERRA-COTTA FIGURES AT THADYA PAYA, THATON.

of the Buddha, set against the column which supports the dome or Hindu cone. The later domes are pure vaults without central support. In these ancient temples the conical *zedi* now so typical of Burma forms the finial only, held like a jewel, by four cusps. The lowermost portion of this structure resembles an inverted *thabéit*, the name of the homologous part of the modern *zedi*. Possibly this forms the actual reliquary or is the symbol of the same.

An example of direct imitation of Indian monuments is the *Bawdî Payâ*. It takes its name from the *Bo* tree at Buddha Gáya in Bahár, and is a florid reproduction of the *stupa* there. It was built by King Zeyathinka about 1220 A.D.

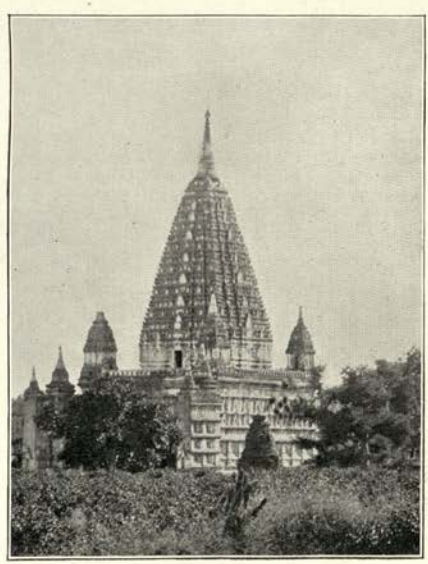
The temple named after Ānanda, the chief disciple of the Buddha, was built by King Kyansitthu about 1080 A.D. Both the temple (No. 8) and the *thein* and *kyaung* adjoining (Nos. 64, 74) are in full preservation. The gigantic lattice gates of the inner temple are of teak-wood and probably coeval with the masonry.

The most imposing of the ancient monuments and the one which marks the best period of the Pagán architecture is Gawdawbalín Payâ, built by King Narabadi Sitthu, about 1200 A.D. (No. 73). Its height is two hundred feet or more.

In the mural decorations at Pagán the Indian character is as marked as in the buildings themselves. India has evidently furnished the subjects of the Burman designer and trained his style (Nos. 272, 94).

The Burman bricklayers had at one time lost the art of arch-building. A pointed arch like the Gothic is used in the temples of ancient Pagán (Nos. 75, 76).

The images of the Buddha (*sindu*) are the principal features of the interior of the ancient temples, the true character of



72. BAWDI PAYA, PAGAN.

which is the same as that of the *zedi*. The images are of sandstone in Arakán, where, moreover, the Hindu caste-mark between the brows (*tika*) is not omitted

73. GAWDAWBALIN PAYA, PAGAN.

as it commonly is in Burma. In Burma Proper and Pegu good stone is scarce, and the large immovable images are built of brick and plaster and finished in fine white lime. Movable images, up to several tons weight, are hewn in the marble of Sagáing, the freestone of Taung-u (opposite Pagán), and are cast in brass. Lighter images are made of wood or of lacquer (*man-Payâ*). The

74. KYAUNG AT ANANDA PAYA.

postures are the cross-legged, seated in contemplation (*tinbyingwe*), the erect posture (*mayyattaw*), preaching or receiving alms, and the reclining posture

75. EXAMPLE OF KEYED VAULT AT PAGAN.

(*lyaung-daw*). In the sitting figure the garb is either the array of the prince before he became the Buddha or his subsequent garb of recluse. In the standing and reclining images the garb is always that of the recluse. The mound on the head represents the residue of hair, as cut off with his sword by the prince when he fled from the palace. According to the legend the hair grew no more. The pose of the conventional figure is the Indian one with its rigid symmetry. The fingers and toes are parallel and of equal length. The lobe of the ear reaches to the shoulder. Of late, under the stimulus of western art-products, the figure is beginning to be realistically treated, especially in the drapery, which is now modelled into natural folds in relief, instead of being conventionally mapped on the flat. Builders vie with each other in the size they give the figure. The recumbent images attain a length of fifty cubits. The image is set on a throne (*balín*) which is a conventionalised lotus in form, and is surmounted by floral tracery which symbolizes the sacred *Bo* tree. Images of the Buddha are reverently handled and are spoken of in honorific terms—*the sacred countenance, the venerable form*. There may be no bargaining about the purchase (*puzaw*) from the maker. The images are only placed in the temples or on the image-daïs of the *kyaung*

76. MODERN FALSE ARCH, AMAYAPOYA.

77. IMAGE OF THE BUDDHA ENCIRCLED BY FICUS.

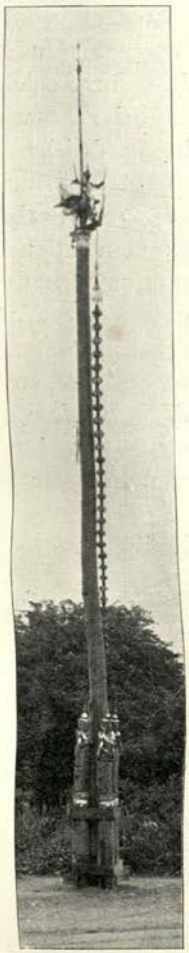
(*ôt-deitha*), where, after dedication, they cease to be private property. The sole virtue of these symbols lies in the pious intention with which they are dedicated. The figure of the disciple Ānanda is frequently placed in the houses or taken on journeys (No. 316).

Besides the reputed relics of the Buddha, the miraculous foot-prints which legend assigns to him on rocks in Burma and Arakán are venerated (*Chidaw-yá*). Every Burman knows that Gawdama never travelled out of Bahár and was in all respects as other men; the licence of the legend is a poetic one. Models of these foot-prints are placed in the temple precincts. Here conventionality reaches the extreme; the sole is laid out with rule and compass and the surface mapped into diagrams of cabalistic import (No. 450).

The Buddhist scriptures should be deposited in masonry temples (*Bitaka-taik*, No. 66). These exist in a few places, but in general the scriptures are kept in special chests (*sadáik*) in the *kyaungs* (No. 453). The Shan-Tarôk (p. 146) place *sadáik* in their houses, and take pride in the volume of manuscripts these contain. The complete Pâli text, together with the patristic commentaries and glosses, written on palm-leaf, would occupy a space of perhaps one hundred cubic feet. The text alone would cover about one thousand five hundred quarto pages of pica type. Only a few *kyaungs* possess the complete Tripitaka. Besides the scriptures, other ancient writings are treasured, such as the *kyanza* of cosmogony (see Sangermano), the *Zât* literature —the legendary lives of the Buddha in previous states of existence, embellished with romance of recent date.

78. IMAGE OF THE BUDDHA ON BALIN.

The tall flag-staff (*tagúndaing*) is the most striking of the temple-accessories. It consists of a decorated spar, sixty to eighty feet high, from which floats a long streamer. The head of the pole is ornamented with a mythical animal, generally the *hintha* (*hanza*, a fantastic figure of the Brahmany duck) or else the *kéinnayâ*, a monster with the body of a woman in princely array and the wings and legs of a bird. The butt of the *tagúndaing*, instead of being planted in the ground, is frequently set between piles which are carved into figures of the mythical *thadyâ* (p. 186, No. 7). The pole is held up by transverse bars passing through it and the piles.

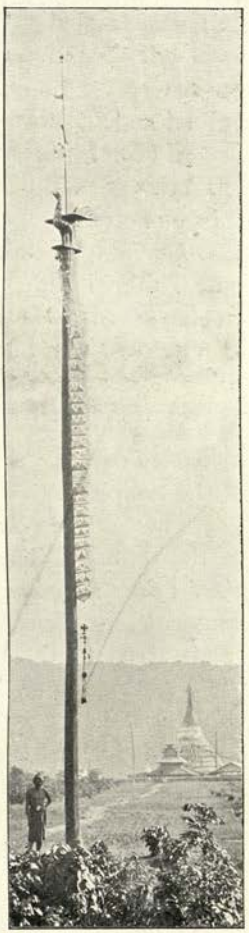


79. TAGUNDAING WITH KEINNAYA

Colossal lions (*chinthé*, No. 56) of the Burmese conventional type guard the temple approaches—monsters differing as much in their way from the prototype as the lions of our own heraldry.

Stands shaped like a *balín* or throne, on which flowers and fruit are offered, are placed on the temple platforms.

Great bells are hung at every shrine (No. 97). The votary takes the deer-antler off the bar and strikes first the ground and then the bell. This is to call to witness beings both under the earth and above the earth and make them participators in the merit of the act of worship. The Burman bell has noble proportions and is hung by metal clasps of rich design, figuring the mythical dragon (*nagâ*, No. 47). The tone of the bells is not rich, owing partly to the form, partly to flaws in casting. The greatest bell in Burma is that cast by the Emperor Bodaw Payâ, on the European model, in 1790, for the temple he began at Mingún. It is said to weigh eighty-eight tons. A historic bell



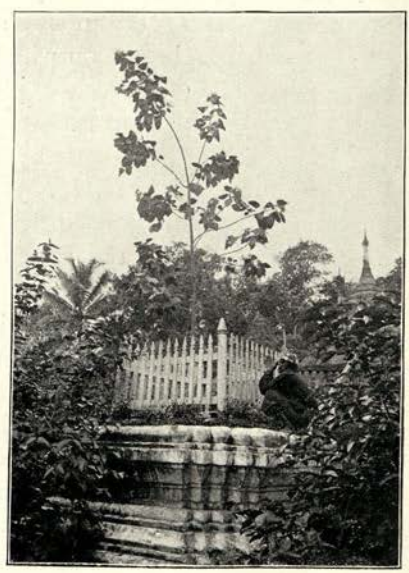
80. TAGUNDAING WITH HINTHA.

81. SYMBOL OF MYIMMO-DAUNG.

of the Burman type is the one cast for the Shwe-Dagôn Payâ by the Emperor Sinbyu Shin in 1775, which weighs forty-one tons.

According to the Burman cosmogony the world consists of four great islands, North, South, East and West, surrounded by the ocean. Burma and the known countries are situated in the south island. In the centre of all rises Mount Myimmo (*Myimmo-daung*). This centre of the universe is symbolized by a conventional tower provided with niches or caverns for mythical inhabitants of every sort, *Nat Zawdyî* (sorcerers), *Bîlu* (ogres), monsters half human and half brute, and dragons (No. 392). The symbol of *Myimmo-daung*, made of bamboo, with paper and tinsel, is a feature of various festivals. In substantial masonry it is a frequent adjunct of the temples.

The *Bo* tree (*Bawdî-bin*), together with the rest of the *ficus* family, is sacred to the Hindu. The *Bo* is a variety of the *pipal* (*ficus religiosa*), a deciduous *ficus* with long copper-coloured acumina to the leaves. It is sacred to the Buddhists because it was while resting under the shade of a *Bo* tree at Gáya in Bahár, 600 years before Christ, that Gawdama realised the vanity of the ceremonial and ascetic systems, resisted temptation, and attained to supreme enlightenment, which, as Buddha, it became his mission to impart to mankind. "The *Bo* tree is to Buddhists what the Cross is to Christians" (Bigandet). The original *Mahâ-bodi* was piously tended while Buddhism flourished in India, and trees propagated from it were planted by Buddhist pilgrims. Such a tree is the historical *Bo* tree at Anurádhapúra in Ceylon, planted in 245 B.C. and still flourishing. Young plants cultivated from this tree are brought home to



82. BAWDI TREE.

83. DAUTCHA YATHE.

Burma by pilgrims. Dried and gilt leaves are also brought as relics. The seeds of the tropical *ficus* species germinate in the fork of some other tree or in a cranny of masonry and flourish in such mould as they find. The roots develop thick bands which dislodge the masonry, but, interlacing in all directions, hold the loose material together while the tree lives; or else, when the host is another tree, strangle it and take its place (Nos. 77, 245, 321).

The *yahán* are not the only religious celibates of Burma. Several other classes follow this way of life, observing many or few rules, according to their own choice. Nearest to the *yahán* are the *yathé*. They depend chiefly on alms, but cultivate gardens for themselves. Their appeal for alms is mute, they accept them in money as well as in kind, and they lay up a store for actual needs. They take food in the forenoon only. The *yathé*, who are few in number, live in forest caves or in derelict shrines, and shift for themselves, singly or in small colonies. The majority study, though they do not teach; some are illiterate. They receive a certain deference from the laity, and themselves defer to the *yahán*. The *yathé* are the subject of a mild satire and burlesque in the plays; the *yahán* never. The robe is like that of the *yahán*, but dyed tan instead of yellow. *Yathé* mostly shave the head, but there is a class who wear the hair long. Certain of them use a headgear called *dautcha*, which forms a receptacle for an image of the Buddha. Some are addicted to mild forms of occultism such as alchemy (p. 110) and devising cabalistic diagrams for charms and tattoo-marks. These practices are under the ban of Buddhism. Pretensions to occult powers, such as have

84. CAVE-SHRINE NEAR MAULMAIN.

85. POTHUDAW.

been brought into a pseudo-connection with Buddhism by certain western neophytes of the Tibetan cult, are unheard of in Burma, which is the stronghold of primitive tradition.

Pôthudaw observe fewer *thîla* than *yathé*. They make their appeal with a gong of triangular shape (*kyîzi*, Nos, 26, 86), which spins on the string it hangs by, and emits a high and sustained throbbing note. *Pôthudaw* eat in the forenoon only. They accept alms in money and in kind, for which they carry baskets with a shoulder-yoke. They wear a white robe, shave the head, and pluck out the beard. *Pôthudaw* shift for themselves in *zayáts* about the temples and seldom remain long in one place.

Mèthilá are female celibates who observe a rule parallel to that of the *Pôthudaw*. They shave the head. Their robe is like that of the other celibates with the addition of a jacket. The cloth is dyed a faint red. Both they and the *pôthudaw* are generally individuals who have lost their family ties. In some places *kyaungs* are provided for *mèthilá*, where they keep schools for girls. A few are possessed of learning. *Mèthilá* are about as numerous as *pôthudaw*, and both together are about one-tenth to one-twentieth as numerous as *yahán*, and several times more numerous than *yathé*. There is no class of female recluses answering to *yahán*.

Payadyún form colonies in the vicinities of the principal shrines and of the cemeteries of large towns. They are the descendants of temple slaves, the condition to which captives in war were reduced both by the Burman and the Taláing races during their incessant

86. METHILA AT WORSHIP.

87. YATHE BEFORE HIS CAVE.

[*To face p.* 40.

88. METHILA ON THE ROUND FOR SUN.

struggles. Apart from this and the serfdom referred to at p. 32, slavery has only played a subordinate *rôle* in Burma within historic times. The *payadyún*, and they alone, are treated as outcasts by both of these populations. They beg for alms and also appropriate the offerings brought to the shrines in profusion at festivals. Their right to beg is admitted, although they frequently accumulate money and build fine houses.

Lepers (*anû*) in many cases quit their families of their own accord and settle in the *payadyún* colony. In some places they were compelled to do so. The settlements have thus acquired the semblance of leper colonies. There are a few country villages of this character. Indigent lepers beg for alms. In 1891 there were 6,000 lepers in Burma, the highest ratio in the Indian Empire. Casual mendicancy is almost unknown in Burma.

The Burman and Brahman soothsayers (p. 158) are regular frequenters of the shrines. The Burman astrologer (*bedín-sayâ*) casts horoscopes on the Brahman model (No. 279) and designates the days auspicious for undertakings. He takes his name from proficiency in reckoning, and is consulted about business calculations that cannot be done mentally.

The Buddhist duty-days (*ûbo-ne, thadín*) follow the quarters of the moon. They are kept regularly during lent. On these days the pious laity of both sexes and sedate years observe the rule of *pôthudaw* and *mèthila* from sunrise to sunrise (*ûbo-saung*). They adopt sober attire, or else white cotton clothing, which is considered the plainest of any. In the forenoon men and women separately repair to the temple rest-houses, whither food for the morning meal, which has been collected the previous evening from religious donors

89. SOOTHSAYER.

90. PAYA SUN-KAN.

(*Payâ sun-kan*), or privately prepared, is conveyed. The day is devoted to contemplation, and the night is passed at the *zayât*. Those who keep the duty-day present offerings at the *zedi* and the adjoining *kyaung*. At either of these places a *yahán* is invited to rehearse the precepts, which the laity chant verse by verse after his lead (*thîla-kan*). Passages from other scriptures are added, with their interpretations. This is called *Tayâ-haw*—the preaching of the Law. The great Mun King, Yazadiyít of Pegu, in the year 1400 A.D., is reported to have been so impressed by the preaching of a *yahán* that he abandoned a campaign on which he had embarked. More than once in Burman history the peaceful contest of building rival temples has been substituted for battle by opposing armies.

The Buddha has passed out of existence. While existent, all that the Buddha could accomplish for any being was the human service of showing him the way to work out deliverance by individual effort. Self-reliance is the cardinal principle. There is none to hear prayer. The true significance of the popular worship is not apprehended unless this be borne in mind. No virtue can surpass that of the Inestimable Master (*Myasswa Payâ*) who fulfilled the Law and bequeathed it to men. To cultivate the memory of his transcendent merit is itself meritorious in the first degree. Such is the personal side of the cult, to which the effigies of the founder appeal. Before the images of the Buddha are performed the gestures of homage, and are placed offerings symbolical of veneration — tapers lighted at the shrine, flowers

91. YAHAN RECITING THE PRECEPTS (TAYA-HAW).

92. ELDERS KEEPING DUTY-DAY.

[*To face p.* 42.

93. FAMILY OF A BURMAN NOTABLE AT THE SHRINE.

and fruit, gold-leaf laid on the image and its throne. No southern — that is, primitive Buddhist (see Rhys Davids, *Buddhism*)— lodges petitions with an image, as is the practice in countries where Buddhism is choked by fresh growth of the pagan ideas which it had arisen against. The Tibetan expedients are unheard of. Certain Buddhists in Burma, called *Paramát*, dispense with images. The mechanical aid to contemplation is the string of one hundred and eight beads (*badî*). Even the Buddhism of the common herd is no mere veneer, covering a substratum of the ancient animism (p. 186). The precepts of Buddhism are household words. The ideas and language of the race are pervaded by it. The personal aspect just described does not so engross the votary that he misses the doctrine of the Master. At the shrine the worshipper dwells on the *three gems* (*tharanagôn thômba*)—the BUDDHA, the LAW, the ASSEMBLY, and the other categories of the scheme. The BUDDHA (the Sage) was the supremely-enlightened one, filled with compassion for the subjects of *karma*, who extended to the universe the enlightenment that was the means of his own emancipation. The LAW (*Tayâ*, *Tayamá*, Sanskr. *Dharma*, Pâli *Damma*).—By an impersonal cosmic process, sin works suffering and virtue effects deliverance. Re-incarnation is the legacy of sin and continues until the merit (*kûtho*), accumulated in successive births (*bæwa*), outweighs the demerit (*ākûtho*). Transmigration does not involve transference of personality with consciousness of preceding states, but the

94. MODERN RELIGIOUS SUBJECT.

95. FAMILY OF A BURMAN NOTABLE LEAVING THE SHRINE.

continuity of an individual moral account (*Kan*, Pâli *Kamma*, Sanskr. *Karma*); although the Buddha enlightened his disciples about the previous identities of himself, of many other individuals and even lower creatures. Reincarnation provides the scope for atoning the injustices of individual lives, without debarring the salvation of any. The slowness of the process by which vast results are achieved conforms to the analogy of nature, which does not create, but evolves. The doctrine of *kan* is, in fact, an adumbration of the principle of persistence of force. But instead of regarding the results of actions in a given phase of existence as being separately dissipated, as modern science would imply, they are thought of as combined to form the starting-points of fresh phases of individual existence, until final equilibrium is attained (*Nirvâna*). As a flame results from the concurrence of given antecedent conditions, continues to burn while they are maintained, and is extinguished upon their dispersion, yet not without bequeathing results of its own, so it is with sentiency, which continually becomes the source of fresh desires, of temptation, sin, and consequent suffering. For the avoidance of sin, the five cardinal precepts are given, and precept within precept up to the minute rule of life of the *yahán*. At the root of all evil lies *Ta-hnâ* (Sanskr. *trishna*, thirst, concupiscence). From this fundamental evil proceed the forms *Lawba*, *Dawtha*, *Mawha* (greed, passion, ignorance), in the abstract, absence of *contentment*, absence of *self-control*, absence of *enlightenment*. With the extinction of selfish desire, virtuous conduct ensues, others are

96. THADYA PRINCE AND PRINCESS DOING HOMAGE TO THE BUDDHA IN A PREVIOUS INCARNATION—WETHANDAYA (SHWEZAWA WORK).

97. WORSHIPPERS ON THE TEMPLE PLATFORM.

[*To face p.* 44.

regarded as oneself, they are loved and are succoured, and by such actions the consequences of sin are atoned for. As imperfections are corrected by self-

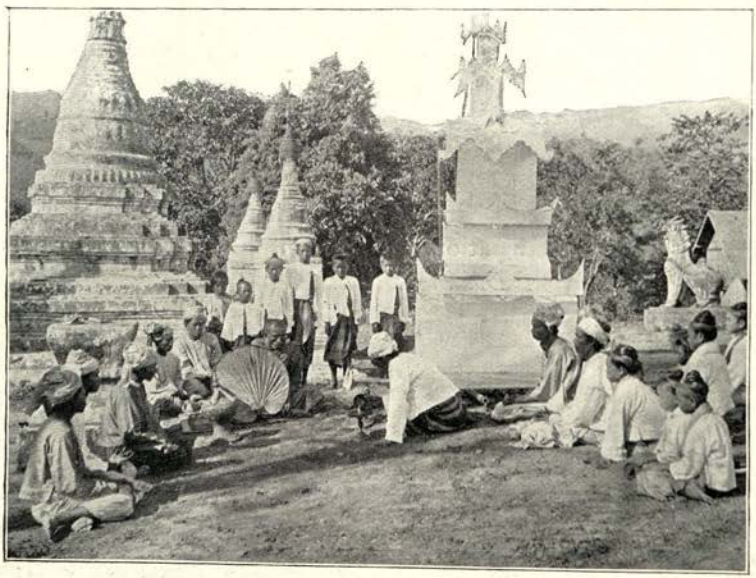
98. TEMPLE ZAYAT.

discipline, crimes are expiated by the pains of hell (*ngayè*). For the perception of the great aim, that is, extirpation of desire and all that desire entails, there are given the principles *Anéissa, Dôkka, Anátta* (change, trouble, dependence), which

99. DECADENT KYAUNG.

the pious ponder as they tell their beads, and which may be paraphrased as the *impermanence* of all things, the *struggle* which the "unpitying rush of changes" involves and the *helplessness* of the event, which is "at the mercy of blind

forces." The only certain good within the control of man is the conduct of his own acts. The final annihilation of desire, attained in the course of lives upon lives of self-discipline, ushers in the serene state of *Nirvâna* (*Neippan*, Pâli *Nibbán*), in which the subject of *karma* is no longer chained to forms of existence by any debt of sin. At death is then attained the perfect condition *Parí-nirvâna*, of which *Nirvâna* was the apprehension in life (Exposition of Sadáw Û Wuziyama, of Thîla-ekkaya *kyaung*). The spiritual stages to *Nirvâna* are *Ayahát* and *Ayáttapô*. But it is not claimed for the holiest living recluse, much less by himself, that one of these stages has been attained.

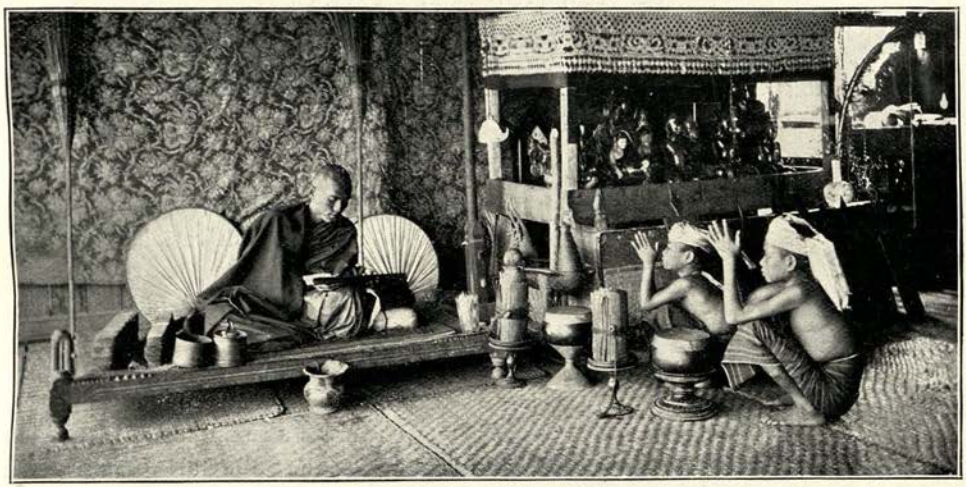


100. CEREMONY OF YEZETCHA.

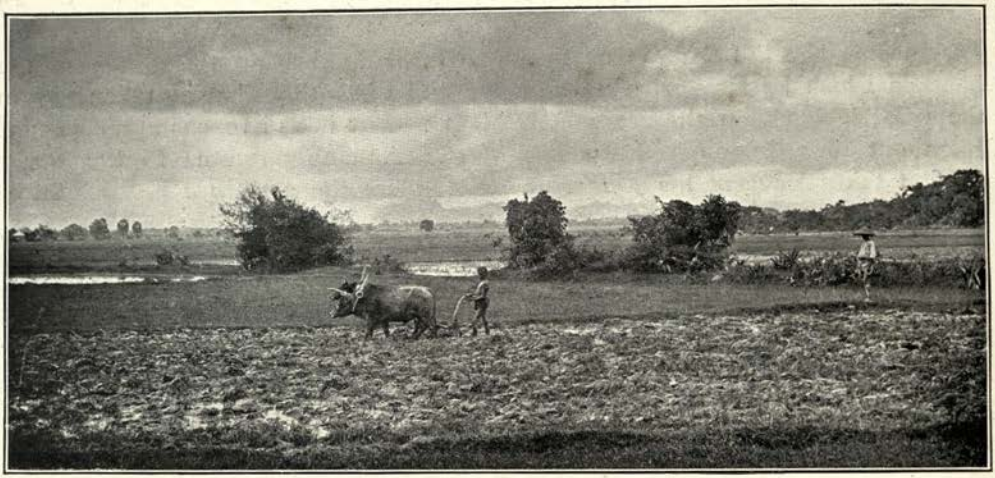
Devotion to the ideal is the utmost. The third of the gems is the ASSEMBLY, "the spiritual family" of the Buddha, or communion of those who adopt to the full the aids towards holy life inculcated by him and who perpetuate his doctrine and example. Nevertheless, life in the world, though unfavourable to attainment of holiness, in nowise debars it.

The Law of Gawdama Buddha is to last for a period of five thousand years, one half of which has elapsed. It is then to be superseded by the law of a new Buddha. The metaphysics of Gawdama are studied by few (see Rhys Davids, *Buddhism*, and Huxley, *Romanes Lecture*), but thanks to the network of schools, with which Buddhism has overspread Burma, its practical features are within the knowledge of all.

Such is the life that opens to every Burman; such are the scenes and the ideas in which he may grow up and live and die without having taken part in the world longer than the years of childhood. But if, as happens in ninety-nine cases out of a hundred, the novice of the Assembly returns to the world, he first takes leave of his *pôndyî* and surrenders the *paréikaya* he brought as probationer.



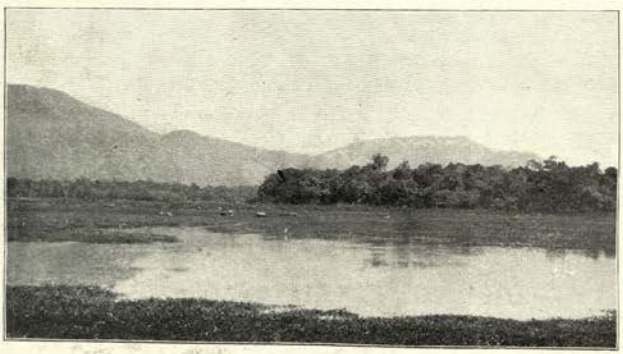
101. GOYIN PRAYING FOR LEAVE TO RETURN TO SECULAR LIFE.



102. PLOUGHING FOR WET CULTIVATION.

CHAPTER IV

MANHOOD AND OCCUPATION



103. VIEW OF IN.

THE cultivation of the lowlands provides the occupation and livelihood of one out of every two Burmans. There is little undulating land or steppe. The hills as a rule rise abruptly from the alluvial plains. On these latter the bulk of the population is settled. For the wet form of rice-cultivation, which alone gives regular crops and is therefore called *permanent* cultivation, as opposed to *taungya* (p. 147), the land must be lightly flooded for a good part of the season; the crop must not be submerged after the ear has formed nor for any lengthened period beforehand. The land must not be so porous as to let the rain-water drain away when the subsoil water sinks. The patch of fields favoured by the floods of one season may be drowned or be left dry the following year owing to

104. OUTLOOK OVER MIXED FORMS OF CULTIVATION.

the vagaries of the rivers. A good season is one in which a large proportion of the fields have water enough for an early start and in which the rainfall is steady, not leaving the surface to dry up by a long break in the rain nor deluging the soil at other times. All the alluvial land of favourable elevation and quality is laid out in level rice-fields. Where the rainfall is ample—fifty inches and upwards—portions of the diluvial land with tenacious soil can be utilised in the same way by merely saving the surface-water. In regions of lighter rainfall, in a few favoured localities, such land is brought under rice by help of irrigation and if need be by terracing as well. The rice-fields are bordered by low turfy mounds (*kazín*) about a cubit high, to keep in the water. These regular rice-lands form one-tenth or less of the gross area of the country, the rest being practically irreclaimable, chiefly mountain, waste. The waste areas of the alluvial plains (*kwin*) are flooded from three to ten feet deep in the rains. They are clothed with elephant-grass (*kaing*) studded through with silk-cotton trees and a few other species. The lowest levels in the *kwin* form shallow lagoons (*in*, No. 103) which dry up in the hot season. Dry-season crops—sugar-cane (which is also grown on the wet system), maize, lentils, and vegetables for a limited market—are obtained in the *kaing*.

105. HILL-PEOPLE MAKING THEIR CULTIVATION CLEARING.

Burma has become the rice-mart of the world. Since the development of this trade the price of the staple export has more than quadrupled, producing in the lower country a prosperity which has no parallel in respect of its equal diffusion. It is believed that this development of the wealth of Pegu has been favoured by the upheaval

of the delta of the Irawadi, by which fresh silt-beds are raised to the cultivation level. The town of Thâton, now sixteen miles from the coast and without a sea approach, was, in historic times, a port. Ships came up to Tenaserim in the south, the ancient emporium of trade across the Peninsula to Siam, and to Akauttaung in the north, and probably to Pegu. A mass of precise data on this subject was collected by the late Mr. John Merrifield, who came to the conclusion that Tenaserim had risen fifteen to twenty feet in the course of the last 300 years. In 1893–94 eight and a half million acres were cropped in Burma. The export of rice was one and a half million tons, worth nearly £11,000,000 in Europe. The local consumption is about the same. Fallow lands were estimated at two to three million acres and arable waste at twenty millions, out of a gross area of one hundred and ten millions. In 1872 a considerable firm failed over the enterprise of bringing a few thousand acres of reputed arable waste at Kayásu under cultivation; the crops got so much water that they rotted. The area has lain waste ever since. Most of the waste land granted to companies has been resumed, on account of their failure to satisfy the condition of utilising the land. The conditions which render land suitable for wet cultivation are less simple than they appear at the first glance. It is possible that the estimate of the arable waste is much too high.

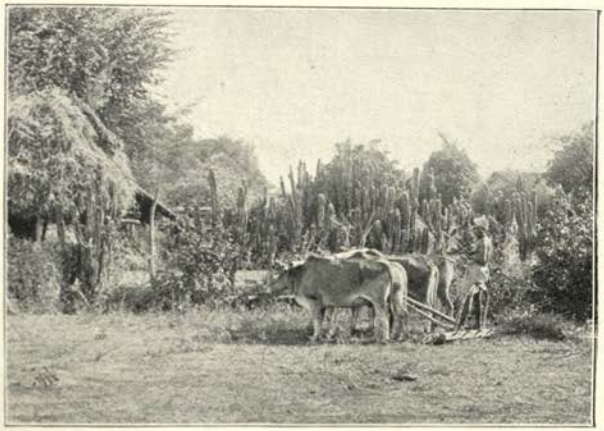
106. THE RICE PLANT IN THE EAR.

Where the fields depend on the surface-water for their supply, a margin of fallow has to be left; where they get a deposit of river-silt it is unnecessary. If manure is plentiful it is taken out on the fields. But this is seldom the case because the cattle are so much at large. On the outskirts of the rice-fields, which are dispersed in groups throughout the *kwin*, fallow land may readily relapse into waste. The depopulation of Pegu (Chronology, 1570, 1591–1740) threw great areas out of cultivation. Anyone was free to reclaim waste, and is so still. In Burma Proper, where good land is much scarcer than in Pegu, proprietors are fixed on the soil in many places by royal grants (*cha-mye*, *bôbabaing*). There were also royal demesne lands leased to tenants.

In the dry zone of Burma Proper, rice cultivation is impracticable except where rivers flood their margins or where facilities for irrigation exist. Rice

107. OUTLOOK OVER THE AREA OF WET CULTIVATION (PEGU).

[*To face p.* 50.

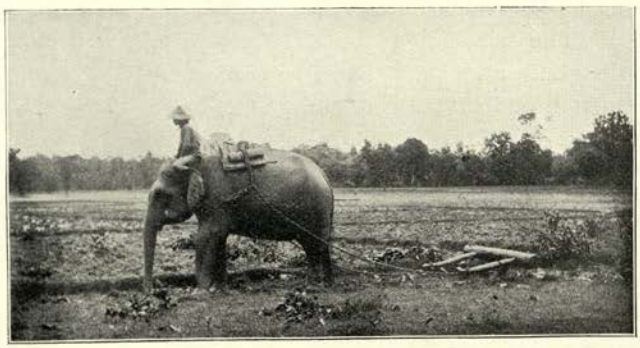


108. PLOUGHING IN THE DRY ZONE.

is a luxury in that region, and a part of the requirement is imported from Pegu. Crops of sorghum and millet (*pyaung*, *lu*), sesamum (*hnan*) and various pulses (*pè*), as well as cotton (*wā*), are obtained on the better sort of soil, during the light rains, from July to September. The dry soil is too hard for ploughing even when moistened by such rain as falls. It is scraped up with harrows instead. Four oxen are yoked abreast and the driver rides on the beam of the harrow to give it weight.

The wet or staple cultivation of the whole country begins between June and August, as soon as the grass-sod which has formed on the rice-fields in the by-season—and which has served for pasture in the interval—has got thoroughly water-logged. The soil is then turned, about six inches deep, with a wooden plough (*tè*, Nos. 102, 119) bearing a shoe of bronze or iron. Where elephants are available a large *tôn* is used which does the work of four ploughs. The clods left by the plough are broken fine, and the wet soil worked into slush by herds of buffaloes driven round and round in the fields. If there are not enough cattle, the plough-clods are worked down with harrows drawn by buffaloes or oxen (No. 325). A rotary implement is coming into use to prepare the clods for the harrow (No. 168). There is very little open grass-land in the moist region. Unless the scrub which springs up is cut, the land soon relapses into jungle.

For the above operations cattle are needful to the cultivator, though he makes little use of the manure and does not use the milk at all. The cattle are only used for draught, and very little care is bestowed on breeding. Oxen

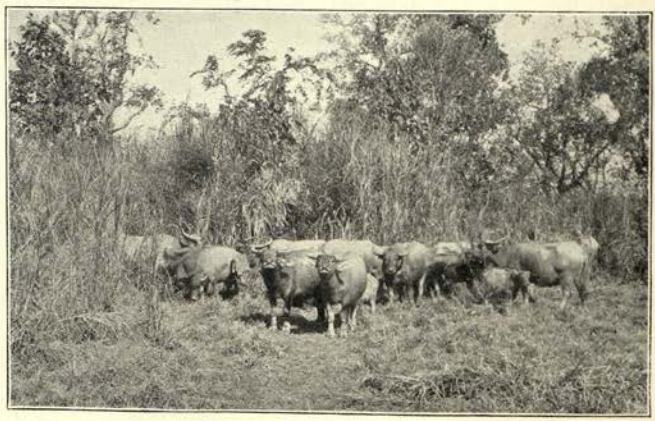


109. ELEPHANT PLOUGH.

110. BUFFALOES TRAMPLING DOWN THE CLODS.

are worth twenty to forty rupees a head, buffaloes twenty-five to fifty. The latter are heavier and more powerful, and better able to work in the wet and to forage for themselves, but they are subject to many distempers, of which the worst is anthrax. The noses of the draught-cattle are pierced and a thin rope rove through which is spliced at the back of the horns. During a great part of the year there is no work for the buffaloes, as they are of little service for wheel-draught; then they are left to roam at large. They frequent the streams and lagoons, where they are followed by egrets and crows, which pick the worms out of the mud as the buffaloes turn over in their wallow. While crops are standing, cattle have to be kept in pens at night, and herds have to watch them by day. This work is done by children from twelve years upwards. The buffalo-pen is made near the house, if possible in a water-logged spot where the animals can wallow in the mud, which protects them from the bites of gad-flies and mosquitoes. Where there is no wallow, smoky fires have to be made to keep the insects away. In certain localities of the delta cattle have to be protected with curtains. In the arid region fodder has to be grown for the cattle, but goats find pasture and are kept for their milk; they are worth five to twenty rupees a head.

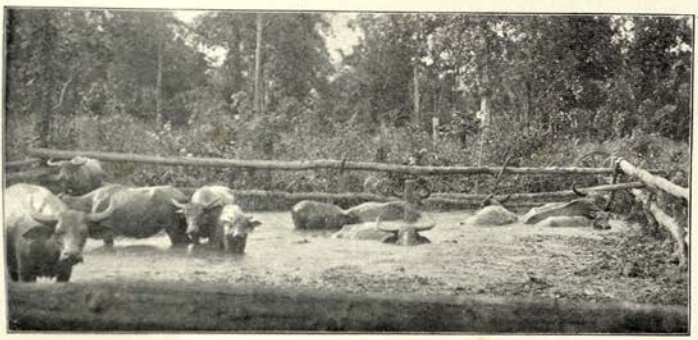
The rice-fields first ploughed and ready are sown broad-cast for nurseries (*pyo-gin*). A month later, when the rice-plants are about a foot high, they are taken up and transplanted into the prepared fields, a span apart. The roots are simply pressed down into the soft slush



111. DRIVING HOME THE BUFFALOES.

112. PUTTING OUT THE RICE-PLANTS.

[*To face p.* 52.



113. BUFFALOES IN THEIR PEN.

with the fingers or with a forked stick. The acre produces thirty to eighty bushels of grain, according to soil and season. The ripe corn stands three to five feet high, and so thick as to keep down tares. Unlike hill-rice (p. 149, No. 244), which requires several heavy weedings in the season, the wet rice-fields need no care beyond that of regulating the water-supply. Where there is drainage for the water, it is allowed to stand only a few inches high on the ground. As the grain ripens, the soil is allowed to dry. If there is a head of water available during the rains, channels are led to the fields to keep the supply equal. If the supply is near and only at a slightly lower level than the fields, the effects of drought are counteracted by various devices such as the *ka-hnwè* (No. 115). Running water at too low a level to lay on to the fields is utilized by help of a bamboo water-wheel (*yit*), or if the water be still, the wheel is driven by ox-gear. In some parts, rice is planted on the river banks as the floods begin to subside (*mayín*).

The varieties of rice, of which there are many, suited to different soils and modes of cultivation, take from three to five months to mature. The harvest of the crops is from October to December, according to the variety and time of planting out. When the grain turns yellow, flights of parakeets and other birds descend on the crops, from which they have to be scared till reaping-time. Bamboo clappers are worked by bast lines in a radius of a hundred yards from the watcher's hut. Where there is an abundance of pasture for cattle, the stubble is left very high and is burned where it stands, to manure the ground. But if straw is needed

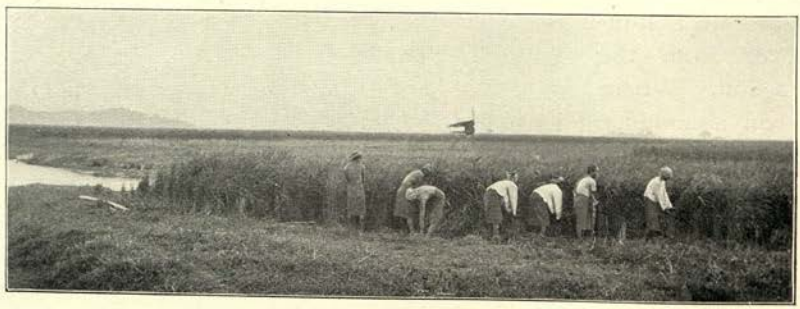
114. CHILD RIDING BUFFALO OUT TO WORK.

115. WATER SCOOP (KA-HNWE).

for fodder the corn is cut close to the ground, having first been laid by pressing it down with bamboos, which makes it easier. For reaping the villagers co-operate. But in the plains of the delta, where cultivation has extended so greatly, there is not labour enough on the spot to reap the crop. Harvest labourers come down from Burma Proper and also large numbers from the south of India (p. 159). In the plains reapers get their two meals and a quarter of a bushel of grain a day or the equivalent in money (p. 56). In the hills a reaper gets a bushel a day for his labour. The common wages of daily labour are about half a rupee in Pegu, and a quarter less in Burma Proper. Before 1850, when the export trade began, wages were only half as much.

The sheaves are left to dry for a day in the sun and then gathered into garbs. These are piled on a dry field into a circular heap some three feet high, and broad enough for a herd of buffaloes to tramp round upon and tread the grain off the ear, to which it is attached by a slender petiole. Another way is to pile the garbs in a high crescent-shaped heap, round the central space of which four to six head of cattle are made to travel abreast and tread the garbs which are cast down from above. The grain keeps best in the husk and is stored in bins of bamboo wattle smeared with clay (*sabajî*, Nos. 119, 120).

The covering of the rice-grain is a strong adherent husk like that of barley, but without any beard. Rice in the husk is called *Sabâ* (Engl. paddy). Under



116. CUTTING THE CROP IN THE GREAT PLAIN.

117. CUTTING THE RICE-CROP IN THE KWIN.

[*To face p.* 54.

the coarse yellow husk is a shell of bran, and beneath that a delicate white pellicle. The two outer coverings have to be removed and the inner one preserved. "Cargo rice," which forms the bulk of the mill produce, is three parts rice, simply husked, and one part paddy. The mixture bears the transport

118. TREADING OUT THE GRAIN.

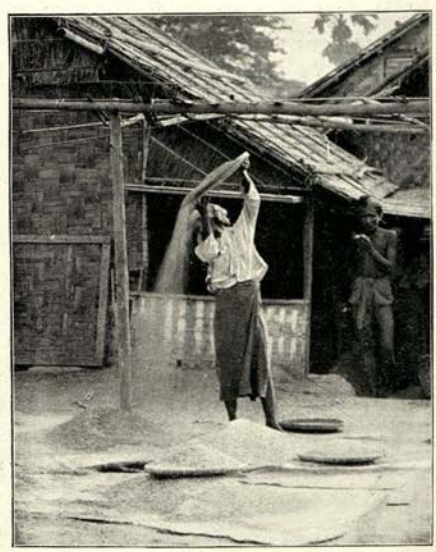
better than white rice. Burmans clean the rice according to daily need. This is done either by simple pounding or by first husking the grain in a wooden mill (*kyeissôn*), and then pounding it to get off the bran. The mortar is of hard wood, with a hard wood pounder as heavy as the arm can wield ; or else the pounder is mounted in a tilting-beam for foot-power. Chaff and bran are separately winnowed out with sieves and trays (*sagáw*) of bamboo, and in exposed places by the help of the wind also. For wholesale husking, the native mill is composed of two strong wicker-work cylinders made solid with clay, in which are embedded upright staves of hard wood (Nos. 127, 184). As the mill wears down, the layers of wood keep above the clay like the layers of enamel in a herbivore's tooth, maintaining a rough surface for work. In the early days of the export trade, rice was husked for shipping in this way. The separation of the chaff is done with a machine copied from our farmyard winnower, and now manufactured

119. CLEANING RICE WITH THE HAND-POUNDER.

120. CLEANING RICE WITH THE HAND-MILL.

in every town (*yahát*). A basket (*din*) of cleaned rice (*san*) costs three to four rupees, and lasts a man about a month. The loss of volume in cleaning is about twenty-five per cent., and the cost of the unhusked grain about one-third of that of rice. For cakes and sweets, rice is ground with water in the Indian stone hand-mill. After first soaking, it is passed through the mill repeatedly until it forms a creamy fluid, which is strained and used while fresh. Wheaten bread is a novelty.

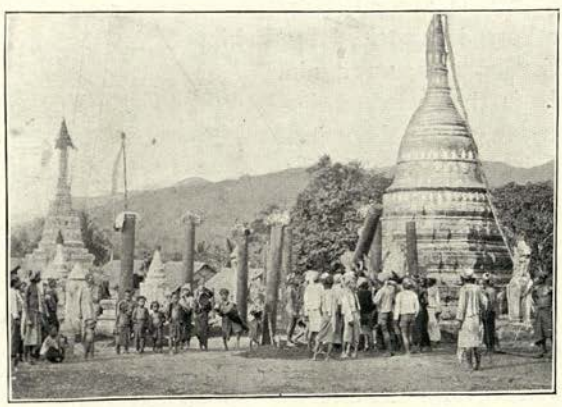
The houses in Burma are mostly built of bamboo. The giant bamboo (*wabô*), a denizen of the evergreen hills, is cultivated in the plains for house-posts and masts and side-buoys of boats. Its culms attain a height of eighty feet and a girth at the butt of two feet. Every bamboo jungle supplies the rest of the material for the house. No tools are needed for bamboo work, but the universal *dâ*—a sabre, trimmer, chopper, according to its proportions (No. 231). With the *dâ* the bamboos are hewn, split open and slit into withs (*hnî*) for lashing. Thin-walled bamboos are opened out into broad planks for the walls of the houses (*tayán*). Stout thick-walled bamboos are shaped into narrow planks for flooring, or the floor is laid of round bamboos laced down at intervals. Loose planks of wood are becoming general for floors, even in houses built of bamboo (p. 119). Every Burman can handle the *dâ*, but not so expertly as the hill people. The house-posts, floor-girders, and principal frames, are frequently of timber, and outlast several relays of the bamboo-work, which decays in a few seasons. The inducement to keep a material clean and neat which has soon to be replaced is not great, and engenders negligent habits. In the better houses bamboo is only used for the walling



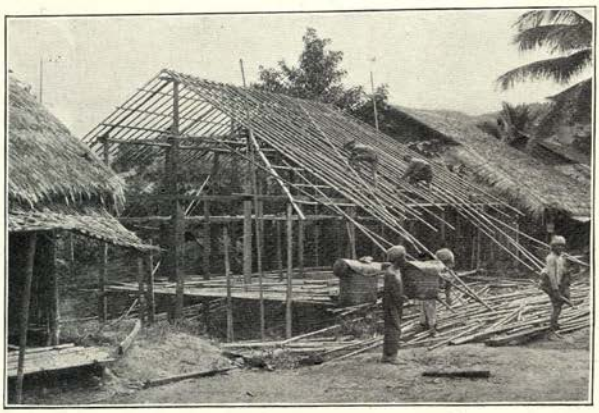
121. WINNOWING GRAIN IN THE WIND.

122. CUTTING GIANT BAMBOO (WABO).

and the roof-rafters. Straight trees are selected for posts, and are either left plain, or the sapwood is dressed off, or they are dubbed octagonal, and the timbers are rough-hewn with the *dâ*. Posts of hard and durable wood (*pyinkadô*) are also squared, and the scantling for the timbers cut with the saw. A special significance attaches to the posts of the house. It is thought unlucky if birds alight on them before they are roofed in. Sham bows and arrows are set at the heads of the posts to scare them (*hngemmana*). Besides the miniature bow-and-arrow stuck in bazár goods to scare crows, this is the only form in which the long-bow and arrow survive in Burma; in practice, arrows are used with a crossbow (No. 204) and pellets with the plain bow (*le*), and that not extensively. Another curious custom is the one of laying a piece of cloth between the head of the post and the wall-plate as a propitiation to the *nat* of the tree (p. 187). Before the large posts of temples are reared, their heads are hung with offerings, which the workpeople afterwards share among themselves. The front bays of the house have a floor only a few feet off the ground (*kyanné'ing*)—unless where the flood-levels require it to be higher—making a verandah, the common or unenclosed portion of the house, free to strangers. The back bays have a floor about four cubits off the ground or above the lower floor. A bamboo or wooden ladder connects the floors. The upper floor is enclosed all round, and has one or two bays partitioned off. A pent-roof covers the cooking-place and grain-bin, where the rice-pounders and implements are stored as well; or else there is a shed for



123. REARING THE POSTS OF THE WUT.

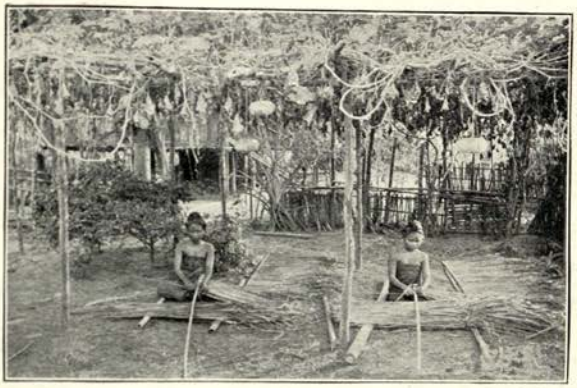


124. LASHING THE ROOF-POLES.

these. Frequently the water-stand is a separate erection, opening into one of the lower bays. There are several kinds of roof-thatch, of which the commonest is *thekkè*, a broad-leaved grass, bound on sticks of split bamboo. The leaf of the *danî* palm makes the best thatch. The large leathery leaf of the *in* tree is also used. A roofing material called *wagát* is made of bamboo shingles, of which strips are held together by three or four wattles, handy for tying to the rafters. This material is less inflammable than *thekkè*. Tiles and modern wooden shingles can only be used on strong roof-frames. Floor-mats of the stoutest kind are plaited of the outer silicious rind of the bamboo (*hnî-dyaw*). Common mats are plaited of the inner fibre split into withs, one half to three-quarters of an inch broad, and about one-twentieth in thickness. Finer and more pliable mats are made of the reed *thabáw*. The finest of all are made of the outer skin of the *thin* plant. *Thimbyu* is the universal sleeping-mat.

The cloth used in Burma is now, for the most part, imported, as are also the cotton yarns, both plain and coloured. Nevertheless, the domestic cloth industry continues to flourish in the villages. Native textile cotton (*wā*) is of two varieties, one white, the other dun. The cotton, after being culled from the plants, is seeded between wooden rollers. The fibre, caked together by the rollers, is scutched by flicking it off the string of a bow into a basket, where the fibres disperse again. It is then worked between the palms into flakes convenient for the spinner (*baing-hngin*). The plain spindle, common everywhere in India, is obsolete in Burma, where even the hill-people use the wheel (*yit*). With the exception of the stuff for the

125. PLAITING WALL-MATS.



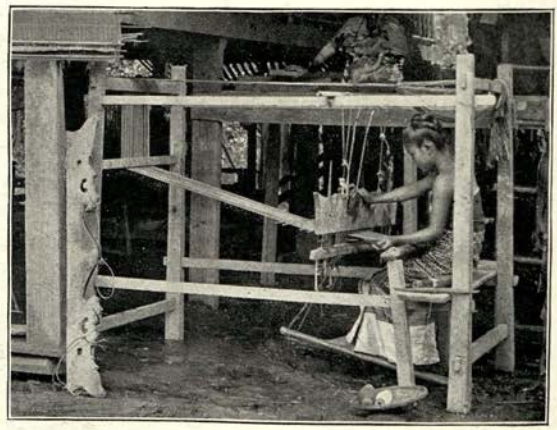
126. BINDING THE THATCH.

recluses' robes, cloth is not dyed in the piece, but in the yarn. Dyes used for cotton are now chiefly imported, but the indigenous dyes continue to be used for silk. The Burmans excel in yellows, oranges, deep reds, and rich deep greens, which they harmonise with beautiful effect. Their clear blues and purples are indifferent. Except in a few localities, where weaving is a speciality, the men take no share in the industry beyond constructing the looms. Women spin and dye the yarn and weave the cloth. The lath of the loom (*lekka*) is of graceful outline—often elaborately carved—and is furnished with two ornamented metal pins, with loose metal rings, that jangle at each swing of the beam, and proclaim the industry of the young woman, to whom this business chiefly falls. Hence it comes that the loom is a favourite *rendezvous*. The same applies to other occupations of the girls, such as rice-cleaning, when the suitor will take a turn at the heavy part of the work and lounge while the sifting goes on. Common patterns of cloth are tartans, for which two or three shuttle-spools are required. The plainest cloth woven is at least shot with a colour different to that of the warp. The intricacy of a pattern is denoted by the number of spools. Scroll patterns (*cheik*) in silk are called *lun-tayâ* (hundred-spool). The warp is a cubit wide and about twenty cubits long, which makes a man's loin-cloth (*pasô*). The piece is doubled and its edges sewn together along one side ; the turn of the cloth serves as a bag or wallet, according as the piece is draped ; it has no lining. The *pasô* is hitched round the loins and girt long or short, according to fancy, without the help of a belt ; but elastic belts are now coming in. The slack is worn in a bunch in front (*kabáungza*) or is thrown over the shoulder.

127. PLAITING FLOOR-MATS.

128. CLEANING AND SPINNING COTTON.

For work and exercise the *pasô* is girt into the narrowest compass (*kadáung-chaik*, No. 407). The women's cloth —*taméin*—is only three cubits long. To the upper edge of the figured piece is joined a strip of plain dark-coloured cotton or velvet. To the lower edge is joined a piece striped with the colours of the centre-piece, to that again a strip of red cloth shot with white, and it is lined with calico. The *taméin* overlaps very little (Nos. 136, 137). *Pasô* and *taméin* are the distinctive national dress. Both are in process of being superseded by the more convenient *lôndyî*, except for *gala* occasions. The *lôndyî* is an endless cloth, generally of red tartan, about equal to two *taméin*, worn like the Malay *sárong*. Men wear their long hair in a top-knot, and frequently use no head-dress. For *gala* they wear a fillet of white muslin round the temples tied in a knot, of which the long ends stand up (*pazún-hnyat*). Bright-coloured figured silk kerchiefs (*gaung-baung*) are worn in the same way. But more generally hair and kerchief are wound up together upon the head. Women wear nothing on the head except flowers and jewels. They wear kerchiefs (*pwa*) over their shoulders, of the same kind as the men's *gaungbaung*. These kerchiefs were at first of bright Chinese embroidery, but are now damask silk prints from Europe. The fashion of their patterns and colours changes. Jackets were not an invariable part of the Burman costume, but are now universal. The older pattern of men's white muslin jacket (*taing-ma-thein inji*, Nos. 374, 389), and women's white muslin, or coloured and gold-figured gauze jackets (*lesshé-inji*, No. 379), are of Indian type. They are now superseded by the more convenient *kadó inji*, of Shan-Chinese type, worn by both men and women (Nos. 115, 288). Over-jackets of imported woollens have also become general. A wrap or blanket of heavy cotton cloth, or of imported broad-cloth (*saung*, No. 184), completes the outfit. No kind of wool is indigenous

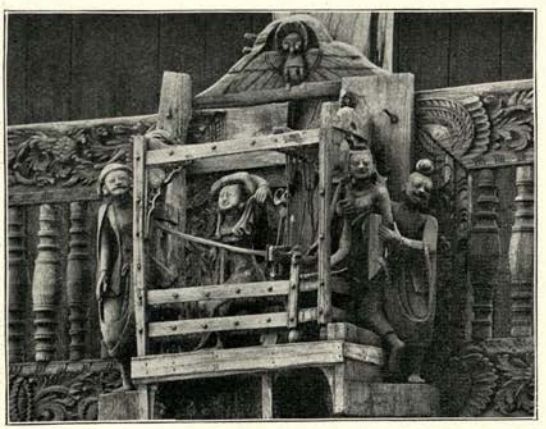


129. THE WEAVING-LOOM.

130. LAYING OUT THE WARP.

or is spun or woven in Burma. Cæsar Frederick in 1569 mentions woollen cloth among the goods brought to Burma, *viâ* Arakán. Web vests for boys and men, of European manufacture, are becoming general. The use of shoes of the European shape is bringing in the use of socks and stockings. The addition of a European shirt under the Burman jacket makes up the incongruous kit affected by the modern office clerks. With the increased use of body-linen have come the Indian washermen. The coloured stuffs are washed by the Burman women. The native dyes wash well, especially the silk dyes. An alkali-earth (*sappya*) is found in Burma, but soap is of modern introduction, and is now sold in every bazár. Needles used to be brought to Burma from China, as well as scissors, though the latter are also fashioned in Burma ; at present both are imported from Europe. Burmans work the needle from them, like other Asiatics. The work is pinned to a cushion at the head of a post planted on the work-box. The use of the thimble was unknown until tailors came over from India, but is now general. The bulk of the tailoring is in the hands of immigrants from China ; but their prejudice against the sewing-machine is helping to transfer the business to the Burman women. Nearly every well-to-do family in the towns has its sewing-machine.

At sunrise the women start with their water-pots for the day's supply, and again before they cook the evening meal, which finishes the day's work. On the morning errand they do the most of their washing. In the evening they carry a spare cloth to change for the one they bathe in, which they wash and coil into a pad to put between the head and the water-



131. BURMESE CARVING OF WEAVING-LOOM.

132. BURMESE SILK CLOTH PATTERNS.

pot. The Burmans bathe in the morning or evening, and not in the heat of the day. Men and women bathe in their clothes and at the same places.

Burmans will travel far to a source of good drinking water. It is stored in porous earthen pots with covers, in which it settles and cools over-night. Rain-water is saved for other uses and stored in large glazed jars (*sin-ô*). A cocoanut ladle is used for dipping the water out, to avoid disturbing the sediment. In the rainy season the river water bears a heavy silt and has to stand for hours. Spring water is scarce owing to the distance of the Burman settlements from the hills. The ordinary sources are rivers, wells, and tanks. In the moist region the subsoil water comes up to, or near the surface during the rains, and in the drought sinks twenty or thirty feet. In the dry zone it is sometimes necessary to dig one hundred feet for water. Wells are generally fenced and protected from return and

133. THE SPRING.

134. FETCHING WATER AT THE STREAM.

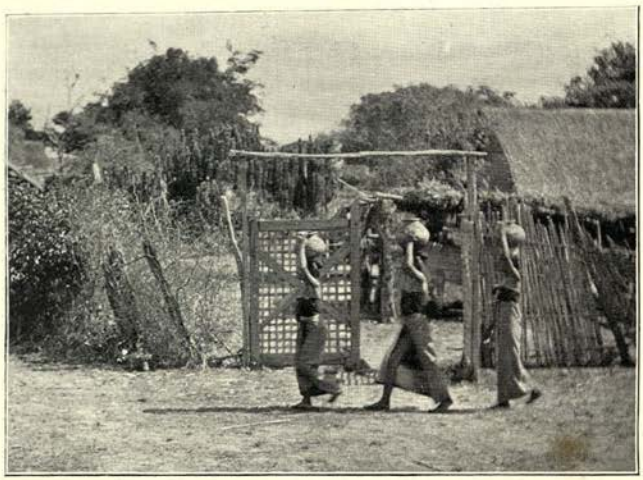
[*To face p.* 62.

135. SEWING CLOTH.

surface water. In some parts of the country the water is brackish. Shallow tanks with built-up earthen borders are made to store the rain-water for drinking, and, unlike the tanks in India, these are kept free from contamination. There is always a separate stand for the pots of drinking-water, either in the house itself, or within reaching distance, with a roof of its own. The domestic shrine and flower-stand (*nyaung ye-ô zin*) is frequently associated with the water-stand. Apart from the advantage of keeping away the drip. the isolation of the water-stand is so marked as to suggest a religious intention—possibly of forgotten animistic import — in addition to the obvious one of a boon to the traveller, in virtue of which the water-stand is frequently decorated in the Buddhistic religious style (p. 158). As already noted, dwelling-houses are not fit places for images of the Buddha, but only temples. In the houses, the Buddha is venerated by keeping his sacred tree green in the flower-vases on the *nyaung ye-ô zin*, which is often richly decorated. The shrine takes its name from the *ficus*, but the plants actually used are such as keep green longest in the shade, especially the aloe (*môt*). The observance has very possibly been transferred from a pre-buddhistic one (No. 157).

The native method of getting fire is shown in No. 141. Except in the great plains, there is enough waste land about the settlements, bearing trees and scrub where dry faggots may be collected. Logs of dry timber are dragged in and firewood for cooking split off as required, or billets are carted in and stored against the rainy season. In the cold season fires are often made on the ground in front of the houses, for the inmates to sit around. But in general,

136. VILLAGE WELL.



137. CARRYING HOME THE WATER-POTS.

fuel is required only for cooking and in manufactures.

Rice is the staple of every meal, except in the dry zone. The millet and sorghum which there take the place of rice are cooked in the same way but need longer boiling. "A rice-boiling" (*ta-ô-dyét*) is the common phrase for an interval of about twenty minutes. After washing in several waters, rice is put to boil in an earthen pot with enough water to cover it and boiled till the grains are quite clear. The rice-water is poured off, and the rice is put back on the fire to steam. Rice is cooked fresh for every meal and is eaten hot. A relish is made to eat with the rice, consisting of a watery stew of fresh greens or of pulse. The fat used is sesamum oil (*hnan-zî*). This curry is seasoned with turmeric (*sanwín*), capsicum (*ngayôtthí*—chilli), and either salt-fish or *ngapî* (p. 92). Fresh fish, prawns, or meat are added if available. In default of cultivated vegetables, wild greens of all sorts, bamboo-shoots and sprouting leaves, are used. Pickles of lime and other fruits are used as separate relishes. There are two meals in the day, both of the same nature. The morning meal is eaten at about nine o'clock, the other before dark. Meals are taken by the household in common. The housewife or daughter gets mats ready in the *kyannéing* and places in the centre a *byat*—a large, deep, wooden platter, lacquered red—into which she turns out the cooked rice (*tamín*). In the middle of the rice is set a bowl with the curry and a spoon. The family squat round the *byat*, or if a large household round several.

138. STAND FOR THE DRINKING-WATER.

139. BATHING-PLACE ON THE RIVER-BANK (PAGAN, JULY).

[*To face p.* 64.

140. FETCHING IN FUEL.

In the villages the passing traveller is invited to join in the meal. Everyone in turn ladles gravy from the bowl on the rice in front of him and mixes and eats it with his fingers. Before and after eating, mouth and fingers are rinsed. After the meal a drink of water is taken. Fruit is eaten after meals and at odd times. The importation of delf crockery and enamelled ware has been going on for a long time.

Betel (*kun*) is taken at all times except at meals, and tobacco is smoked by men, women, and children (No. 21). The betel-box plays the same part in Burman sociality as the snuff-box still does in parts of Europe. The chew of betel is made up of the fresh leaf of the betel-vine (*kun-yuét*, No. 409) smeared with moist slaked lime (*tôn*) and folded over slices of the nut of the areca or betel palm. Dried tobacco-leaf, cutch and spices—cinnamon and cloves—are frequently added. "A betel-chewing" is a common phrase for about a quarter of an hour. Old people who have lost their teeth pound up the betel in a small brass mortar (*kun-dyeik*) for chewing. The spittoon (*tué-gan*) is indispensable.

The native tea is prepared by hill-tribes of the North. It is either in dry balls the size of a fist (*sin-chî*) or loose (*leppétchauk*), or is pickled (*leppékkan*). The dry tea is infused in the Chinese fashion (*leppéyye*, No. 146).

When the platters have been rinsed after the evening meal and the tables put by—*sabwè-hmauk*—which gives the name to the hour, the day's work is over and the young women smarten themselves up to receive their *beaux*. The chief toilet-requisite is the face-powder (*than-ákkâ*)—the cream-coloured bark

141. GETTING FIRE BY THE NATIVE METHOD.

142. THE COOKING-PLACE.

of a tree of the dry zone, ground into a paste with water on a special stone. It is perfumed by grinding sandal-wood with it. The paste is smeared on the face and left to dry, after which the excess is rubbed off. For great occasions the paste is left on over-night. But ordinarily the face is "freshed" with water (*mye-hna-thit*) on rising in the morning. The Burmans admire white teeth and polish them with charcoal on a soft stick. The old style of women's hair-dress was like the early *chignon* fashion of about 1867 in Europe. The *sadôn* in this form is seen in Nos. 30, 381. About 1880 a new fashion was set by the palace, which now prevails. Tresses of false hair are much used by the women. Flowers in the hair and jewellery complete the toilet, which, like that of the actors in the *pwè*, is performed in view of everyone. The men's toilet consists in combing their long hair (No. 127). They take pride in the size of their top-knot (*yaung*) and rarely eke it out with false hair in the way the women do. The heavy knot works loose, so that combing and knotting up go on perpetually. The hair of both sexes is coarse and straight and jet black. Children's hair gets foxy from alternate exposure to rain and sun. The hair is smoothed with cocoanut oil and washed with soap-nut once or twice a month. At other times the Burmans are concerned to avoid wetting their hair. The native wooden combs are coarse, but the Chinese tooth comb is beginning to serve a useful purpose. Burmans turn grey at forty to fifty years of age and are white at sixty to seventy. Baldness is rare. Aged men still wear their little top-knot. The men's faces are smooth, many

143. THE FAMILY MEAL (OLD STYLE).

144. THE FAMILY MEAL (NEW STYLE).

having no trace of beard till thirty. The beard is sparse and is not shaved but plucked out with tweezers. (The *yahán* of Burma likewise use tweezers for the beard.) When there is a passable moustache, towards middle life, it is allowed to grow. The hair on a mole is cultivated—sometimes a single long hair—for luck. Besides the sandal-wood perfume just mentioned, there is the perfumed wood *kalamét*. Sandal-oil and attar of roses have long been imported from India. Scented waters are made from various flowers and an oil is obtained from *kadát-ngan*. Scents imported from Europe have become a regular toilet article. The shoulders and arms of those who habitually wear jackets and do not labour in the open are brunette; face and hands are darker, much like the complexion of the sun-browned Levantine, but of a yellower tint than his. Regular exposure browns the skin to a copper hue, and where exposure is severe to a brown-black, but not so opaque a black as that of India or Africa. The colour lightens again on avoidance of exposure. Women's and children's complexions are fairer; the new-born are no darker than in Europe. As a rule the Burman is darker and slenderer, with a more oval face; the Taláing fairer and more thick-set, with a broader face. The gloss of the skin helps to exaggerate the light and shade in photographs and make the complexion appear too dark. The ordinary stature of the men is from five feet three inches to five feet six inches, and of the women from four feet nine inches to five feet. The people are of a moderately spare habit.

145. BETEL (KUN).

Having made her evening toilet,

146. TEA (LEPPEYYE).

the girl takes some light work, such as cotton to roll for the wheel for the hour of *lubyô-hlè*, as the dusk of evening is called, literally the time of the "bachelors' round." The young men are expected to make short calls only, so as not to keep the old people up late. By "old men's sleeping time," as the hour after the short twilight is called, they must have left, so as to relieve the duenna, who, if not in sight, is always in waiting for the girls to come up into the house for the night. Courtship has quite a language of its own in which the suitor needs to be proficient. Young people of fashion are referred to as *kâla-thá, kâla-thamî*—lads and girls "of the period," who cultivate smartness in their speech, bearing and dress. The suitor brings presents of flowers and fruit and ornaments. Oranges, expensively stored one by one, long past the season, are for this sole purpose. Carved

147. BELLE AT HER TOILET.

148. VILLAGE BELLE.

149. THE SUITOR'S VISIT.

work-boxes, loom-laths, mirror-stands are often the lover's handiwork. Not the least of the lover's offerings is poetry. If he be a scholar, he will sing or recite to his mistress verses of his own in praise of her charms. But there are current ditties to the fancy of every one. The imagery which is the main feature of these odes, is borrowed from every source of beauty, blossom and flower, dewdrop and pearl, planet and star. Burmese metre is largely eked out with euphonic particles; at other times the diction is so compressed as to make the sense most difficult for a foreigner to grasp.

Marriages of affection are general. Romantic attachments are frequent in real life, as they are the rule in the play. The frequency of the mere marriage of convenience is not greater in Burma than in England or America. In this respect there is no parallel to the customs of the hill-tribes of Burma, the neighbouring Asiatic civilisations or even the Latin races of Europe. Their mutual qualities, physical, moral, and material, are for the most part known to the parties from childhood. Burmans evince an openness and frankness amounting to joviality, not to be met with in other parts of Asia. They indulge a much freer play of feature and yet greater freedom in the modulation of the voice. The term for betrothal—*sayán-pe*, earnest-money—testifies to the original purchase of the bride. In modern usage, however, the *sayán* is merely a share of the cost of outfit, according to means. It takes the form of a silk *taméin* or a piece of jewellery for the girl, and is brought by the lad when he comes with his parents to ask the consent of the girl's parents to the marriage. Where parents oppose, runaway matches are frequent.

150. MARRIAGE CEREMONY.

151. THE IDEAL AND THE REAL.

They are generally condoned. Burmans do not wait to make money in order to marry, but marry in order to make money. Girls marry from the age of about twenty, and men about twenty-five. The marriage is a quiet affair. A day is fixed, when the lad and his parents repair to the home of the girl, whither some of the elders of the village (*lûdyî*) have been invited for witness. The father of the lad addresses the parents of the girl in this wise: "Seeing that our children love each other, we pray you let your daughter be as our daughter and our son as your son" (*ekkan*). The girl's parents express their pleasure and approval, and according to one usage, the couple thereupon join hands (*lettat*), which means marriage; but the joining-of-hands is as a rule figurative. After this the lad goes and fetches his bedding, curtain, and clothes and places them in the house in token of reception into the family. In conclusion, the parties and the witnesses eat pickled tea together. When one or both parties are strangers in the place, friends undertake the part of parents and the elders make inquiries as to blood-relationship and pre-existing ties. Kinship closer than first-cousin and the corresponding step-relationships are respected—except by royalty (p. 170). Sometimes marriages are of a more festive description (*mingala*). Astrologers are called in and company entertained as at the *nâbauk mingala*. Other unions, again, are by mere mutual agreement, without formalities of any kind. By time-honoured custom the lads of the village claim the right to pelt the house of the new-married pair at night (*gè-pyit*), and it is usual to buy them off. New couples mostly start life in

152. TATTOOING (TOGWIN) (*see* p. 13).

153. THE CHALLENGE (*see* p. 177).

the young wife's home, the lad working for her parents. As family comes and other daughters marry, the elder pairs are established in houses of their own. Married people are designated *ein-daung*—householders. Marriage makes no difference in the names and their prefixes. Everyone marries in Burma; the census of 1891 gave 1,306,722 husbands to 1,307,292 wives. The same census gave 102 females to 100 males of the Burman (so classed as Buddhist) population. (In Burma prostitution is confined to the large towns.)

A family of seven is considered large. The average number of house-occupants is 5.5. The cost of living of a Burman village household is 100 to 200 Rs. a year. In the towns the well-to-do spend 600 to 1000 Rs. and more, and at the present day keep a servant or two for the rough work, generally natives of India. Such accumulations of wealth as are made by individuals in India and other countries with a plutocracy and a proletariate are not paralleled among the Burmans. Nevertheless individuals amass tens of thousands of rupees, which for the most part they spend on works of religious merit. Monogamy is the received and almost universal practice in Burma. Second-wives are taken by a proportion of the officials and men of wealth. Hence it comes that the Burmans wonder more at the moderation of Europeans than at such license as they indulge. This license is not nearly so great as in India, but it is more open, corresponding to the higher status of the women of Burma, and thus it provokes more scandal in comparison. Unions of this sort among the Burmans are by mere mutual consent. A separate establishment in a different quarter of the town is maintained for the second wife or concubine (*maya-ngè*). Her children are under no disability, but she is not acknowledged by the first, and generally older, wife (*mayaji*), whose husband's love she is

154. AN "ORIGINAL."

said to have *stolen*. The vast majority of couples go through life faithfully and helpfully. The best influences of regular family life are developed. The dissolutions of marriage which take place are chiefly on account of incompati-

155. PLEASURE PARTY BY BOAT.

bility. Sometimes the husband and wife merely drift apart. Such a separation, when of long standing, is accepted and the parties are free to marry again. In acute and irreconcilable differences the parties apply to the elders of the place for divorce. It becomes the elders' duty to make three efforts to dissuade the couple from their purpose. Failing in these, they pronounce separation (*kwâ byî*). Pickled tea is eaten, as in the case of the marriage. The boys of the union go with the father, the girls with the mother. Common goods are divided equally; her dower and the proceeds of her independent trade and investments are at the woman's own disposal from first to last. When she can manage—as she often contrives to do—the mother keeps and provides for all her children, but they retain a lien on the father's support. There is no woman so well able to shift for herself as the woman of Burma. Her independent status would seem to be the corollary of her independent ability to manage for herself. Nowhere else is the wife more prized; nowhere is woman better able to make terms with man. Although under the Hindu code of Manú which the Burmans nominally follow, the status of woman is only the Indian

156. PLEASURE PARTY BY CART.

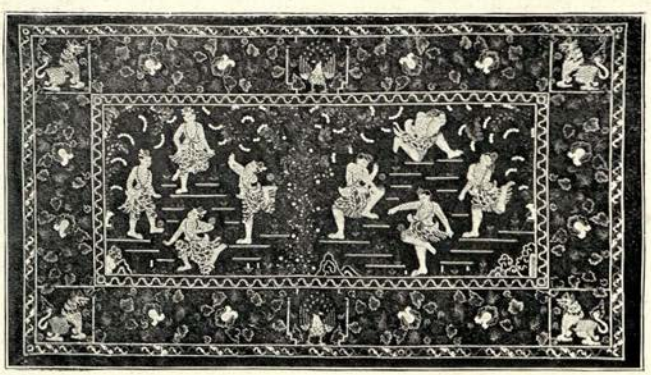
157. DOMESTIC FLOWER-STAND (NYAUNG-YE-O).

one, no disability of a practical kind exists for her. But it is the aspiration of every woman to transmigrate as a man in the next phase of existence (*bawa*, p. 43). As the state of a man is thought a more desirable one, so it is inferred that her life in the previous incarnation has brought the woman's state upon her. How deep and tender is the poetry which the idea of transmigration weaves into the life of the Buddhist may be judged from the example at the close of Chapter XXIII. of *The Soul of a People*. Orphans are adopted by relatives, and in default of such, never fail to find foster-parents. The division of labour between the sexes is the common one of out-door and in-door. Wherever circumstances permit, women are relieved of hardship; the sheltered places in boats and carts belong to the women and children. The great middle zone of commerce is neutral; women embark in wholesale trade, besides transacting the bulk of the retail trade. In certain localities women do the lighter part of the out-door work, and in the poorer districts of the dry zone they share in the heavy labour. Women are accorded precedence among men according to the standing they have acquired by marriage or by their independent efforts. The *Kyaungamá*—the woman who has founded and who supports a school — enjoys a deference on all sides proportioned to the munificence of her gift. Women mix freely among men but are never jostled by them. At great gatherings men and women group apart. The Burman women are smart at repartee, and hold their own in the perpetual banter that goes on between the sexes.

158. WAYSIDE WATER-STAND IN THE CITY.

159. CHILDREN AT THE RIVER SIDE.

Every stranger, man or woman, is addressed *K'mbyâ*—sir, madam. There is a courteous address for nearly every relation in life. Children, in speaking to their parents, grandparents, uncles, and aunts, say *Shin* and *Daw*—lord, lady; wife to husband, *Shin;* husband to wife, *Byo, Bya*—terms of endearment; younger brother or sister to elder, *Go, Maung-dyî;* elder brother to younger *Maung;* brothers to sisters, *Ma. Maung* and *Ma* (brother and sister) have become the ordinary prefixes to names, answering to our Mr., Mrs., Miss. These are used even by parents to their grown-up children. To inferiors and in disparagement, the plain *nga, mè, mi* are used. Middle-aged men are given the address *Go*, and old men that of *Û* (uncle), which is also the prefix to the *bwè* of the *yahán.* Great regard is conveyed by the address *Sayâ*—teacher, master. The honorific word for wife is *gadáw*, thus—*sayâ-gadáw, min-gadáw.* To royalty the addresses were *Gôdaw*—royal self; *Ashín-Payâ*—lord of lords; *Pôn-daw-dyî*—of great glory. These titles came to be used for ministers and governors, as more euphemistic ones were devised for the kings. The same addresses are accorded by courtesy to the *yahán,* who on their part address the layman as *Tagâ, Tagâdaw*—supporter, great founder. The layman refers to himself as *tabyî-daw*—the honoured disciple. In other relations of life other periphrases are used for the pronouns of the first and second persons. The plain *I* and *you* — *ngâ, nin,* are only used in disparagement. Thus the current phrase for *I* is *tyunôk*— the humble servant. (For women, *tyunma.*) In addressing superiors, the phrase is *tyundáw, Payâ-tyundáw*



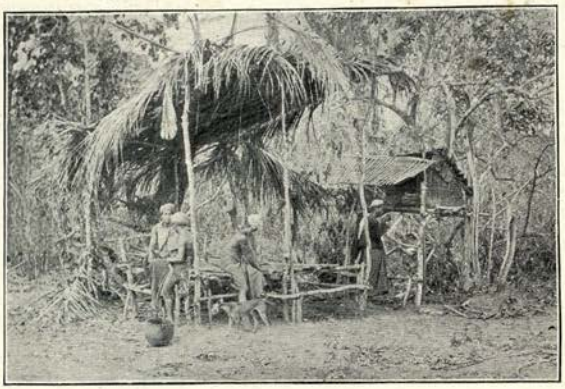
160. CHINLON GAME (APPLIQUE WORK, p. 179).

161. CHILDREN'S TUBS AT FLOOD-TIME.

—the slave, his lordship's humble servant. There are special honorific terms for the coming and going, eating and sleeping of royalty and of the *yahán*. The most coveted titles or appellations are those of *kyaung-tagâ*, *Payâ-tagâ* — founder of a school, founder of a temple. The first of these is given by courtesy to persons of venerable age. The great increase of prosperity has given a corresponding impetus to the founding of such works, so that the *tagâ* are more numerous than ever before. The private foundations are on a scale of unprecedented magnificence. At no period has Buddhism shone throughout the land in such resplendence as now. Personal titles and badges (*salwè*, No. 31) used to be given by the kings. Small dignities and offices have been hereditary in many places. Nevertheless, no aristocracy has developed. One of these titles was *Thakín* (master, lord), now assumed by all Europeans, in the same way as "*sahib*" in India. Despite the punctilio in address, greetings are unusual between equals. After absence, a mere "Here you are again" and an inquiry about health—*ma-e-lâ?* At departure, "I'm off," "You're off"—*thwa daw mè*. There is nothing answering to the established *salâm* or to our "Good day," "Good-bye." The verbal salutation to the *yahán*, after obeisance, is *Gôdaw-mya tháppâyá pyippa-e lâ*—is your grace duly provided with the canonical

162. CARVING OF CHINLON PLAYER.

163. THE PABYA SHRINE.



164. FOREST ZAYAT AND WATER-STAND.

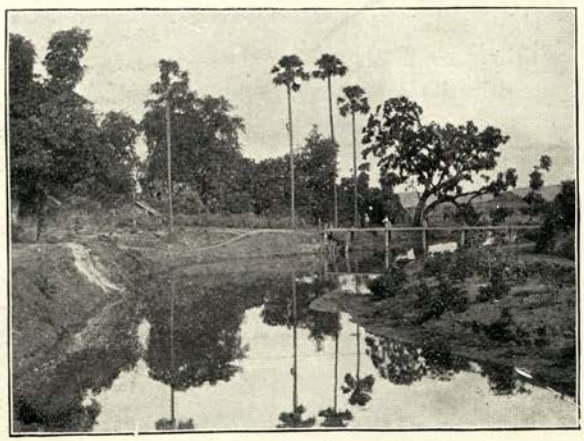
requirements? To which the *yahán* cordially responds, *pyippa, pyippa, tagâdaw*—that I am, my valued supporter! Just as salutations are ordinarily omitted, so thanks are only expressed for special favours. The sense of obligation is conveyed by adopting courteous forms of speech, in which the particle *ba* always figures. The set forms of *please* and *thank you* are thus dispensed with. Where, however, a disparity of age and position exist, every act of the superior becomes by courtesy a boon. A Burman is disconcerted by a simple present, as well as by *bakshísh* and payments above the stipulation, which he is particular to make beforehand. But when approaching a superior with a request, the inferior bears an offering of courtesy, generally fruit. The inferior makes *shikô* both on approaching and taking leave. A Burman does not stand, in the presence of his superior, but squats down. When he has occasion to pass close to his superior, he does not walk erect but crouches. By well-bred Burmans the gestures of respect are performed in a very graceful manner. Every Burman, the *yahán* not excepted, on ascending the *kyannéing* of a house removes his sandals or shoes. As we Westerns respect the *roof* that our host has provided by doffing our head-gear, so Easterns respect the *floor* that is provided—an observance of a practical nature where the floor serves both for seat and table. In an analogous way to our greeting with the hat, the Oriental shows respect by slipping the sandals even outside the house. Still more courteous is the practice of washing the feet before entering a house or *kyaung*. Burmans always contrive to sit so as to hide the soles of the feet or to turn them

165. RECEIVING A VISITOR.

166. VILLAGE CHEVAUX-DE-FRISE.

away from the company. In a similar spirit of courtesy a rider dismounts and umbrellas are closed. Among acts of discourtesy few are accounted so grave by the Burmans as that of awakening a sleeper. The reluctance to disturb a sleeper is connected with the belief that the spirit (*leippya*) leaves the body during sleep (p. 197). It is looked upon as a weakness to show resentment and temper (*dawtha*, p. 44). A visitor in a house is offered a new mat to sit upon, water to drink, betel to chew, and a spittoon. If it be meal-time he is invited to partake ; otherwise he is asked if he has had food, and refreshment is brought. Although the quota of leisure that falls to everyone is greater in Burma than anywhere else, owing to the wide-spread prosperity of the inhabitants, there is perhaps no country in which every man, woman, and child is less exempt from business concern. Thus it happens that after a few commonplaces, conversation inevitably turns to business—prices, harvests, prospects. Next in interest come the festival programmes, the local celebrities and their doings. In every house there are scales and weights, and the household is engaged in occasional or regular trade. Accounts in money and kind are current between neighbours. Whatever spare produce remains is exposed for sale.

The villages either have a quick fence of impenetrable thorny bamboo (*myinwa*), or a hedge of cactus and briar, or bamboo *chevaux-de-frise*. In some parts they are open. The old towns (*myó*) had ramparts and stockades (Nos. 6, 371, 387). The highest sites about the village are for the *zedi*, the *Payâ-mye* or sacred ground, the next best are for the *kyaung*. Then comes the enclosure of



167. APPROACH TO THE VILLAGE.

168. VILLAGE CAUSEWAY IN THE TIDAL REGION.

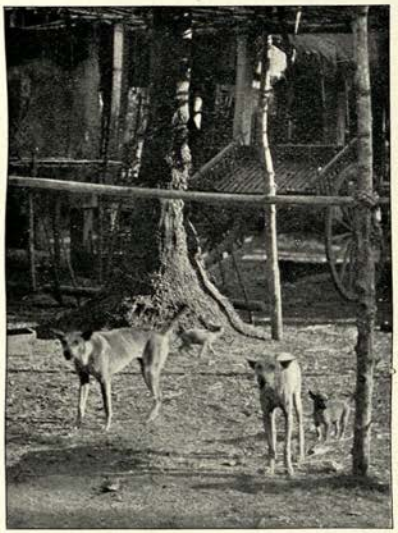
the village head-man or other functionary, and round about, the houses of the villagers in more or less regular rows. The village streets are broad and in some places the houses are well-spaced, with plots of fruit-trees and vegetable-gardens between and at the back. No care is bestowed on the roads except in a few riverain localities, and tidal regions where embanked roads and brick causeways are necessary. Trees are planted in front of the houses—cocoanut and betel palms, giant bamboo, the evergreens, tamarind, mango, and jack, for their fruit and shade; *gangaw*, *sagâ*, and *padáuk* for their shade and scented flowers; *mèzali*, *zi*, and several *ficus* species. The screw-pine and various ornamental shrubs are cultivated — *tarôssaga* (*frangipani*, No. 92), *sènnaya*, gardenias, and roses. *Palma Christi* (castor-oil plant) is common for hedges. Plants cultivated by Europeans in the tropics—crotons, begonias, caladiums, balsams—are spreading everywhere. Pot-gardening is becoming a feature of the villages and even of the raft-houses and boats.

Well received as the stranger is by the people of the village, he has to brave the displeasure of the village curs. The dogs are the scavengers of the settlements, together with the crows and the myriads of ants. The termites ("white ants") account for the dry vegetable refuse, but they also invade the dwellings and destroy dry wood, mats, and thatch. Cats attach themselves to houses in the same way as dogs. A peculiarity of the domestic cat of Burma is

169. VILLAGE RIVER-FRONT.

170. RIDING BUFFALOES IN FLOOD-TIME.

[*To face p.* 78.

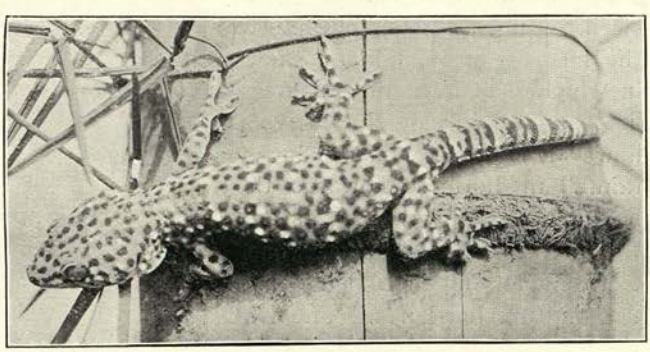


171. THE VILLAGE DOGS.

the kinked tail. Wild animals are often kept as pets, and fetch good prices. Monkeys, deer, porcupines, otters, are occasionally tamed. Cage-birds are in many houses (No. 404); doves, minas, and parakeets are the commonest. The principal singing bird is the bulbul, but it is not a cage-bird. Poultry is kept for the sake of fighting-cocks or for fancy. The wild peacock is caught young and kept; it is generally a savage bird. The peacock and the hare are the national emblems of Burma (Nos. 2, 7, 11).

The houses and boats are infested with rats and cockroaches. The latter have an enemy in the *tauktè*, a large lizard of the same tribe as the little gecko, which catches flies in the houses throughout the tropics of Asia. This animal is remarkable for its loud cry, whence its name (see *The Shadow of the Pagoda*). What with the cawing of crows, barking of dogs, croaking of frogs, chatter of sparrows, loud hum of cicadas, squeaking of rats—an interval of real stillness by day or night is a boon in Burma, when the quiet does not merely serve to bring out the ominous "ping" of the mosquito. In addition to this perennial pest come the flights of insects at dusk, as the rainy season approaches. The "bombardier" comes with them, a beetle which raises a blister wherever it touches, and which is a danger to eyesight. But one of the most charming effects of the country is produced by the myriads of fireflies with their rhythmical illumination of the river sedges at night.

The seasons of Burma—and Further India at large—are three; the rainy, or south-west monsoon, the cool, or north-east monsoon, and the hot season. The rains last, roughly speaking, from May to September (*Kasôn*, *Nayôn*, *Wazô*, *Wagáung*, *Tawthalín*,



172. THE TAUK-TE (ONE-FOURTH NATURAL SIZE).

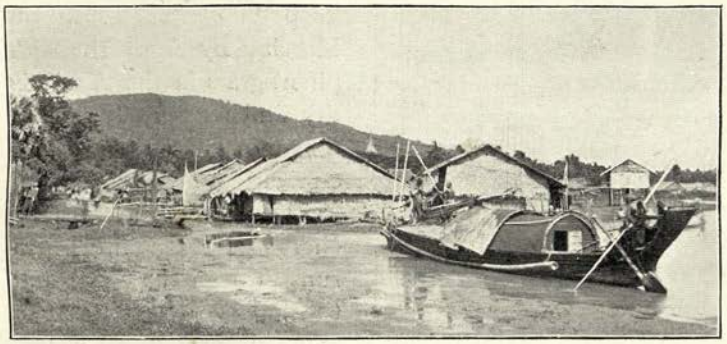
173. VILLAGE SCENE IN THE DRY SEASON.

see Appendix E), with a fall of fifty to two hundred inches according to locality, and with shade temperatures of 75 to 88° F. The cool dry season is from November to February (*Nadáw, Pyathô, Tabôdwè*), with rare showers and shade temperatures ranging from 50 to 80° in the twenty-four hours. The cool season is most pronounced in the inland and northern regions, less so in the south and the neighbourhood of the sea. At elevations of four thousand feet winter-night frosts occur. The hot months are March and April (*Tabáung, Tagú*), with occasional showers, and shade temperatures of 80–95°, and 90–105°, according to locality, in the course of the day. There is always a considerable fall of temperature at night in Burma. October (*Thadíndyut—Tazáungmôn*) frequently has the character of the hot months. The regions which have the lowest temperatures in the cool seasons have the highest in the hot season. But the greater heat of the dry zone is relatively not so trying as is a lesser heat in an atmosphere saturated with moisture, which impedes the cooling of the body by evaporation. As the heat attains its climax, clouds begin to gather. The rains break, often quite abruptly, with violent thunderstorms. Nevertheless, lightning-stroke is uncommon. Hail is very rare. Even before the rains set in, the great rivers Irawadi and Salween begin to swell, owing, as it is believed, to the melting of Himalayan snows in which they have their sources. The high floods of these rivers, however, coincide with the heavy rainfall in Burma. Towards the beginning of July the rivers and tributaries have risen ten to twenty feet, submerging their banks and flooding the low-lands. The Irawadi at Mandalay, where it is about two miles wide, rises thirty

174. SOUTH-WEST MONSOON CLOUDS.

175. THE FLOODS IN THE LOWLAND FOREST.

[*To face p.* 80.

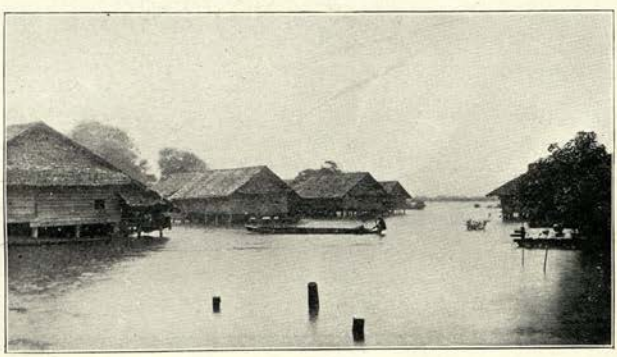


176. VILLAGE ENVIRONS IN THE FLOODS.

feet. The Salween, above the rapids, with a width of a quarter of a mile, rises fifty feet. The high level is maintained, with fluctuations, till September. The water in the main channels is turbid and heavy with yellow silt, but it clears itself in the grass-grown *Kwin*. Many a cart-track of the dry weather becomes a creek passable by deep-laden boats. The whole aspect of the country and mode of life are changed; the villages of the Delta are accessible by water, and many stand in water. At this season the heavy traffic of the country proceeds. In some places the rise is so great and so variable that the people depend on their boats, and every child has a tub of its own (Nos. 159, 161). Such a village is Sanyuè on the Myimmakâ (*Myit-ma-kâ*), the river that denies its tribute to the great Irawadi, and delivers the waters of the Yôma straight to the sea (see map, and *mômakâ*, p. 115).

The rise of the spring-tides above mean low-water level on the coast of Burma is sixteen to eighteen feet. In certain estuaries of the Martaban Gulf, dangerous bores are produced. In the Delta, which is a network of creeks, and in Arakán, the facilities afforded for traffic by the tidal currents are unequalled.

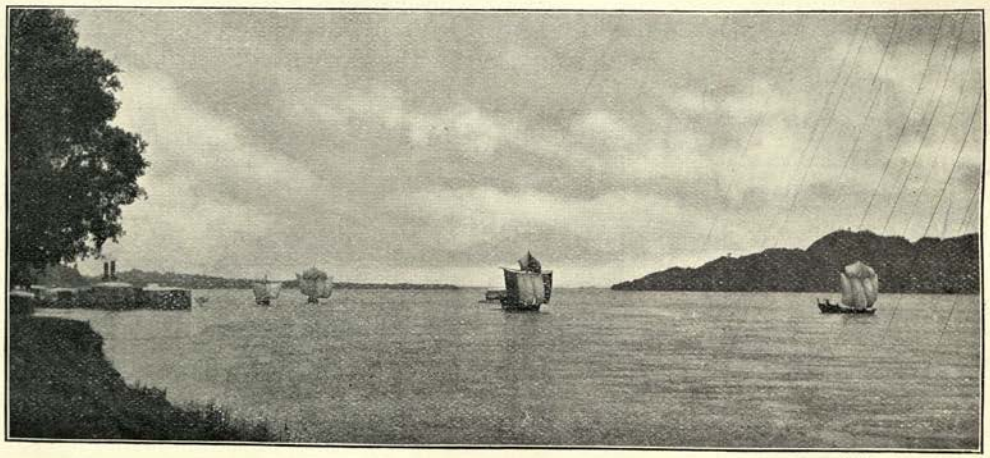
The abatement of the monsoon rains, in the course of September, like the break of the monsoon, is attended with thunderstorms. The surface soon dries and the sub-soil water begins to sink, leaving but little marsh land (*bwet*). As the hot season advances, the trees and bamboos of the dry forest lose their leaves, and the grasses wither, covering the soil with an inflammable layer. In the open, the heavy dews



177. VILLAGE SCENE IN THE HIGH FLOOD.

178. SCENE IN THE PLAINS AT FLOOD-TIME.

keep the pasture green till March. By April the elephant-grass in the *Kwin* is dry and ready to burn like a prairie. Camp fires and cultivation fires spread, or the stump of a burning cheroot starts the fire, which runs through the *kaing* and the bamboo forest till it is stopped by a broad water-course. In the hot weather the thatch and bamboo of the houses are as dry as tinder, and village fires are frequent. A hook and flapper on long bamboo poles are provided at every house to tear off the thatch and beat out the fire (No. 431). Water-pots are set along the roof-ridges, so that they only need to be overturned. But if a high wind is blowing, the burning thatch is carried across streets and creeks. The people can only save their movables and accept the situation, which they do with characteristic good humour. The religious buildings being more substantial, there is a better chance of extinguishing them when on fire. Religious merit is to be gained by the effort; the whole village turns out with waterpots to quench the flames and slake the embers.



179. THE IRAWADI AT PROME.

180. FIRE IN THE TEMPLE PRECINCTS.

[*To face p.* 82.

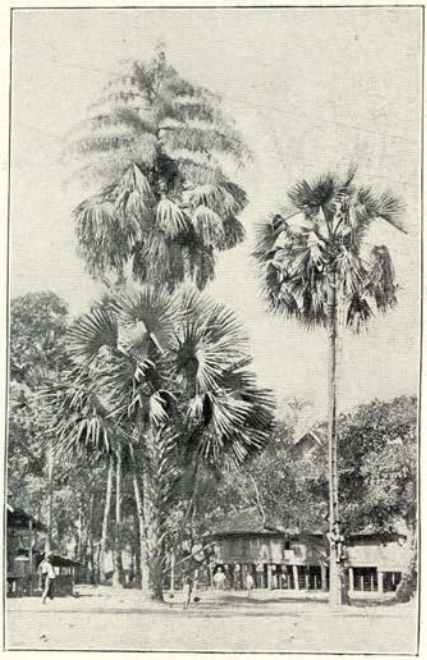
181. BRICK-MAKERS.

CHAPTER V

TRADES AND PROFESSIONS

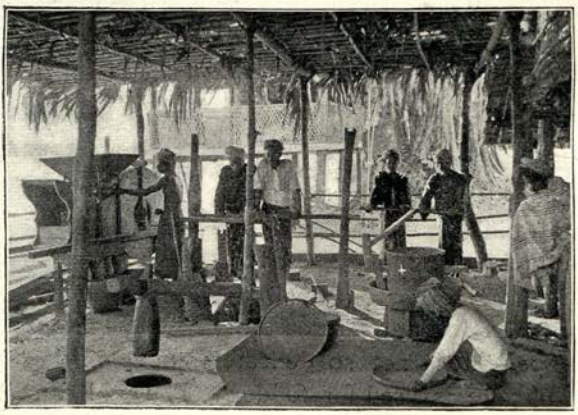
182. OIL-MILL.

MOST artizans in the rural settlements are cultivators as well, plying their special trade in the by-season. The home industries continue to be practised in the seaport towns, where certain of them, such as rice-cleaning, are conducted wholesale (No. 184). The largest plant used in the country villages is the oil-mill (*sîzôn*). The cooking-oil of Burma is pressed from the seed of sesamum (*hnan*), a black grain resembling rape. It is not so delicate as olive oil, but is used for adulterating the latter. Oil-cake is used for fodder. The mill consists of a great mortar made of the trunk of some hard-timbered tree with a pestle of the same. *Hnan* is grown as



183. PE AND TAN PALMS.

a secondary crop in the hills, a dry-weather crop in the *kwin*, and a full crop in the dry zone. The care of the *tári* palm, the planting and milling of sugar-cane, the care of orchards and the raising of vegetables are occupations of a special kind. The *tan* and *pe* palms, which yield the palm-wine or juice, propagate naturally. The *tan* grows about a foot a year, and attains a height of eighty to a hundred feet (No. 167). It fruits at fifteen to twenty years. *Tan* palms are common on the temple-lands and other well-drained and uncultivated clearings. The curved flower-stalks of the *tan* are cut through, and to their stumps earthen pots are slung to receive the juice that exudes. A gallon or more is collected from a tree in twenty-four hours. Palm-juice is also obtained from the *pe*, the dried leaves of which are used for writing on. The tree takes about fifty years to mature; then it flowers for the first time, fruits and dies; its gigantic head of bloom is cut off at the base and the juice flows for some months. The *danî* palm is tapped in the same way as the *tan*. Fresh juice of all three palms is sweet, and before fermentation sets in, it may be drunk even by the *yahân*. When boiled fresh, the juice yields a sugar (*tannyét*). The collecting pots are boiled out daily, by which the yeast that forms is destroyed. This boiling is omitted when the liquor is intended for a beverage. In that case a decoction of the nut of *pangâ* or other astringent is added, which helps to arrest fermentation at the vinous stage. Otherwise acid fermentation is complete within twenty-four hours. Fer-



184. CLEANING RICE WHOLESALE.

185. CANE-CRUSHING MILL.

mented *tan-ye* (*tári*, palm-wine) has the alcoholic strength of small beer. Most of the juice is boiled down for the sake of the sugar. Drinkers of *tári* are few among the Burmans. Women are universally abstainers. The Burmans do not brew or distil liquor of any kind, but in some places they make a drink called *sè-ye* by adding to *tari* an infusion of herbs of weak narcotic properties.

In parts of the *kwin*, too heavily flooded for rice-cultivation, certain varieties of sugar-cane (*kyan*) thrive. These have been introduced from India within the last fifty years and have proved a means of extending cultivation. On dry soil a thin variety of sugar-cane with a dark rind is cultivated, principally by Shan settlers. Sugar-cane is cut in November; cane tops are kept standing in water till the soil has been turned and they can be put out for the next crop. A great deal of sugar-cane is eaten like fruit. Cane-juice is pressed out in wooden mills between rollers accurately turned and geared by cogs or spiral teeth (No. 187). In an adjacent shed is an earthen furnace for boiling the juice, which is on a much larger scale than the palm-juice boiling. Earthen pots have been superseded by cast-iron cauldrons, at first of Shan manufacture, but now imported from Europe. The crushed stalks of the cane furnish a large part of the fuel. When the syrup has thickened it is poured into flat moulds to solidify. The product is hard and of a light brown colour (*kyantagâ*). It is eaten plain and is used for baking sweetmeats; none of it goes to refineries. Almost the whole

186. BOILING DOWN THE CANE-JUICE.

187. TURNING ROLLERS FOR THE CANE-MILL.

out-turn is bought up by Chinese settlers for distilling spirits (p. 156).

Of the edible wild fruits of Burma, after the wild mango the chief is *kanazô*. There are many less succulent kinds of wild fruit, for the most part acid and astringent. The cultivated fruit-trees need to be protected from cattle till high above the ground. But so rapid is the growth that in two to five years the trees are established. Tamarind, mango and jack are the commonest fruit trees and need little care ; they are wayside trees in the villages. Clumps are planted in the *kyaung* enclosures and at camping-places (*sakán*) for their shade. In the dry zone the tamarind attains the proportions of our oak (No. 309), as does the mango in the moist regions (No. 304). A congener of the mango, the *mayán*, is also planted. The jack-tree attains moderate size, but, although evergreen, its shade is light. The cocoanut palm (*ôn*) has to be artificially germinated by watering the nut for several weeks before planting, for it rots if left to soak. It needs fencing for some years and does not bear for ten to fifteen, which is a comparatively long time for labour to await its return in the tropics. Burma grows only a small proportion of the cocoanuts she requires ; the rest are imported from India and the Nicobar Islands. Dry cocoanuts cost one-half to one anna, and green nuts as much as two annas each. The water of the green nut is a refreshing beverage, frequently offered to the *yahán* and in hospitality to strangers. The betel-palm (*kun*, areca) is more extensively propagated. Limes, citron and pumelo, jujube and guava, cashew and bael are planted about

188. COLLECTING JACK-FRUIT.

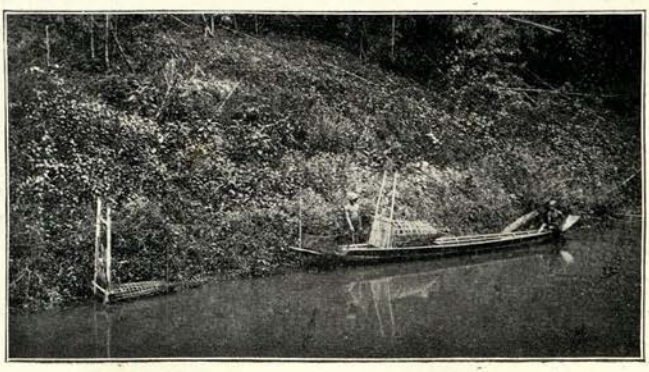
189. FRUIT-STALL IN JULY (TENASERIM)

the villages. They demand little or no care. Fruit-trees on which proper care is bestowed are the custard-apple, orange, mangosteen and durian, the first of these in the dry region, the latter three in the moist south. The durian (*duyín*) requires about the same expenditure of labour before it bears as the cocoanut; but the fruit is prized above all others. Its cultivation has been so much extended of late that average durians in the season cost only about double the price of green cocoanuts. Thirty years ago both durian and mangosteen used to cost two and three times as much as now. The limits of durian and mangosteen are 17° N. and 95° E. Only a small part of the habitat of both trees is included in Burma. Oranges, like all fruit trees in Burma, are grown from seed. The custard-apple is planted on terraced hillsides. It gives to the Irawadi at Prome a character which recalls the vineyards of the Rhine. *The* fruit of Burma, however, as of the tropics at large, is the plantain or banana (*hngeppyáw-thî*). Many varieties are cultivated, some of them very delicate. The plantain is propagated from suckers; after fruiting in the second year, the plant dies. The papaya (*thimbáw-thî*, Nos. 407, 435) was introduced over sixty years ago and has spread everywhere. Of sweet fruits there remain the pine-apple, which is cultivated in the light shade of the orchards of jack, and the water-melon, grown in vegetable gardens together with cucumbers and vegetable marrows. The walnut and chestnut flourish in the north. The vine bears there also, but cannot be accounted a Burma fruit. Other nuts are the cashew kernel and the ground-nut (*mye-bè*); both have to be roasted. The kernels of

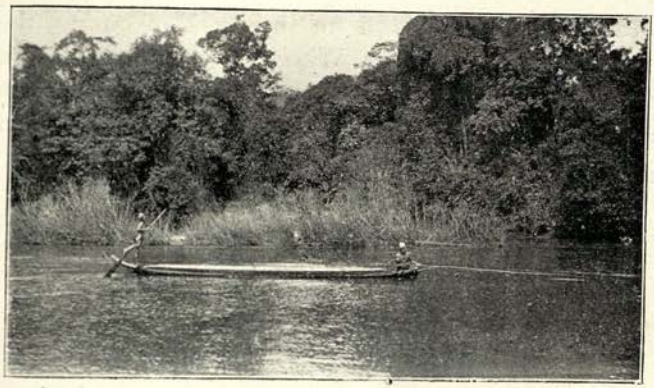
190. ROD NET (PAITTAGUN).

191. SWING NET (YAGWIN).

jack and several other fruits are roasted and eaten. Vegetables are regularly cultivated in the vicinity of large towns. In the villages very little trouble is taken with them. A bush or so of capsicum and a few plants of brinjal or tomato are set; pumpkins and gourds are trained over the roof or on arbours in front (Nos. 126, 414). The market vegetables are onions and garlic, many kinds of beans, fresh and dried, various tubers, yams, "sweet-potato," pumpkins, marrows, gourds, brinjals and tomatoes, *chimbáung*, *kyeppaung* and *kyemmauk*. Green maize is used as a vegetable. The cultivation of maize would admit of great extension in the *kwin* if there were a market for the grain. Green shoots culled from all sorts of wild herbs and trees are brought to market. The most substantial of these are bamboo shoots; they turn red by boiling as shellfish do. Black pepper and cardamom occur wild in Burma and are also cultivated, but not extensively. Turmeric and ginger are cultivated, as well as anise, caraway and coriander. Cinnamon and cloves are imported. Nutmeg is native to the evergreen forests of the south. European vegetables, raised by Chinese gardeners, are offered for sale in the markets of large towns. Potatoes are imported from India and have been grown with success in the Shan and Taung-ngu hills. European flowers have spread everywhere. Cut flowers are sold in the markets for toilet use. The rose has been cultivated in Burma for ages and is the flower most prized. No grafting is practised nor are any of the garden varieties known. The real floral wealth of Burma — its orchids (*thikkwabán*) — the people are only beginning to discover owing to the interest taken in them by strangers.



192. FISH-TRAP (HMYON).

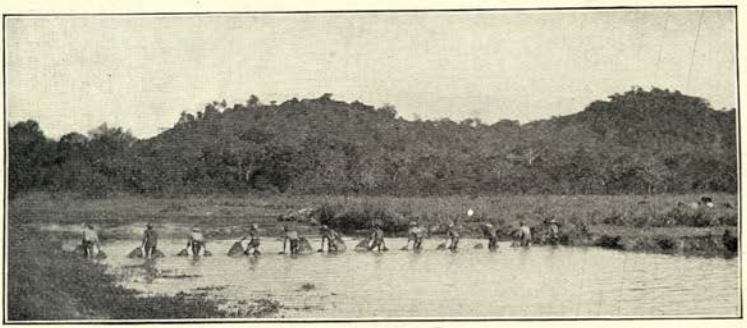


193. DABBING WITH FLY.

Next to the rice-industry the greatest industry of Burma is the taking and curing of fish. Unlike the rice, the fish is entirely for local consumption. The fisherman gets his living by taking life, contrary to the cardinal injunction of the Buddha — "let him not destroy, or cause to be destroyed, any life at all, or sanction the acts of those who do so." The subterfuge which the specious resort to in using animal food, namely, that they had no share in the act of taking life, was thus provided against by the Buddha in the form of his injunction. The Burman is a kind master to his animals, but much cruel suffering results from neglect of injuries, such as *dâ*-cuts, often inflicted in temper. The merit of putting a suffering creature out of pain is not recognised or is denied. The reluctance to take life is operative in preventing the people at large from obtaining other animal food than fish. But such is the craving for flesh that the Burmans will consume that of animals dead from natural causes and of many animals commonly rejected for food. The Burmans do not eat the flesh of the monkey, dog, parrot and crow. The ways of taking fish are legion. Hooks are used with bait and also to mount a fly for dabbing (*ban laik*). A contrivance to be seen along the banks of every river is the *hmyôn*, a cage trap with falling door for large fish. Fish-spearing is practised by day and also by torch-light at night. On the largest scale fish are taken by drawing off the water from the flat lagoons which form in the depressions of the *kwin* (*in*, p. 49). Screens of bamboo or reeds are set in the channels while the floods are

194. CAGING FISH SINGLY (SAUNG-TO).

draining off. When the weather is clear enough for the work of curing, the residue of water is run out and the fish are taken. Where the channels do not drain the *in* of its water, the fish are taken by men who advance close abreast up the length of the lagoon with conical cages which they thrust to the bottom



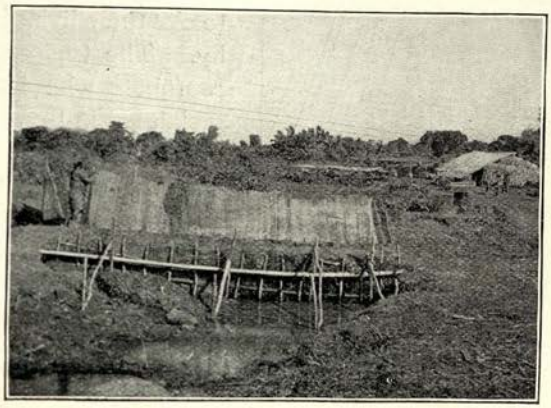
195. CAGING FISH IN COMPANY.

at every step, taking out the fish they catch by an opening at the top (*saung-tô*). But the water in some lagoons remains too deep for this plan, and then *tugaung* are made. These are enclosures along the margins of the lagoons into which the fish are enticed by the shelter of green boughs laid on the surface of the water. Small fish are taken with the casting-net (*kun*). Heavy nets for river and sea fishing are made of *paissan* twine, a kind of jute, tanned with cutch or *madamâ* bark. Light nets are made of cotton twine. Drop-nets with floats of bamboo or *paw* are used in the big rivers, the estuaries, and on the coast. This class of fishing is getting into the hands of settlers from India. Enormous quantities of small fry are taken in the estuaries in large funnel-shaped traps called *damín*, which are anchored in the tidal currents. The shark tribe (*ngamán*) are common on the coast. The fish most prized in Burma is *ngathaláuk* (*hilsa*), but there are many kinds of excellent fish. Large fish are slit, salted and sun-dried. The bulk of the salt fish is prepared from sea and

196. FISH WEIR AND TRAP.

197. THE IRAWADI AT NYAUNG-U.

[*To face p. 90.*



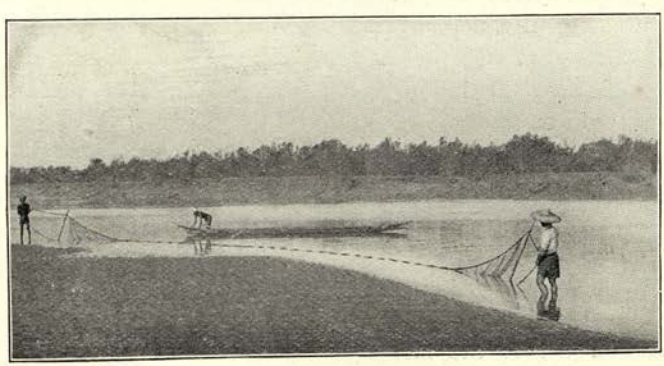
198. SLUICE OF LAGOON FISHERY (IN).

lagoon fisheries in Pegu and Tenaserim.

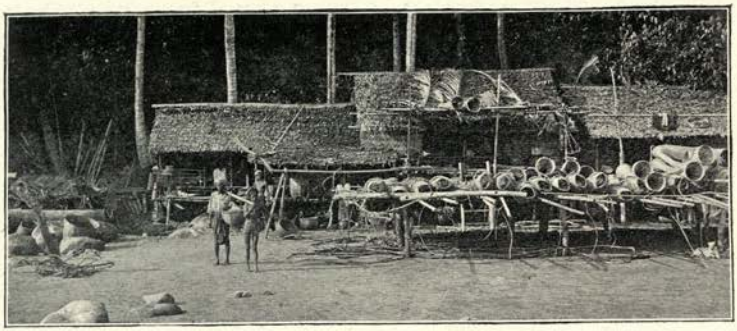
Small fry and the bony fish are made into the Peguan condiment *ngapî*—pressed fish. The process is essentially the same as that of anchovy paste manufacture, but is conducted in a much rougher way. The fish after being taken are spread out in the sun and then pounded in a mortar, again sunned and again pounded with about a quarter their weight of salt. Fermentation is not uniformly arrested at the proper stage, so that the product becomes contaminated with putrescence. According as the compound remains moist or dry it is made into balls, moulded into bricks, or stored in jars. *Ngapî* is sent to Burma Proper and the Shan States in enormous quantities. Fresh fish, dried fish, and *ngapî* are much the same in price, one half to one rupee the viss (3.65 lbs.) according to quality. *Ngachín* is a crude and unwholesome pickle made by putting fish to ferment with boiled and salted rice.

Salt used to be obtained from sea-water and from brine wells in the interior, before the import of salt began. The manufacture still drags on, as the local salt is better for curing purposes. At spring-tides, sea-water in the estuaries is let into shallow pans like rice-fields, or it is raised with the *Ka-hnwè*. After the brine has been concentrated by evaporation in the heat of the sun it is boiled down in spherical earthen pots, which are built with clay into a vault over a furnace. Iron cauldrons like those in No. 186 are superseding the earthen pots, and the round cauldron is in its turn being replaced by a flat iron pan.

The chase, so far from forming the diversion of princes and satraps, remains to the *vauriens* of the villages



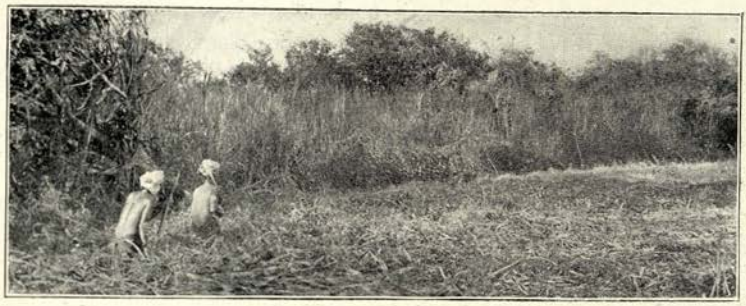
199. SHORE NET



200. SEA-FISHERMEN'S HUTS.

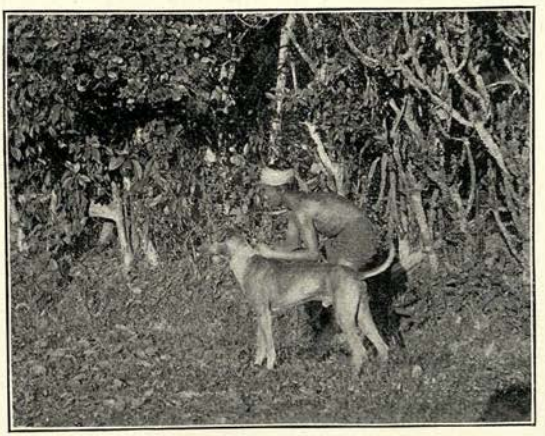
to eke their living by. The typical reprobate who is reclaimed in Buddhist legend is the hunter (*mósô*). The religious stigma would probably be less severe if the scope of the chase were not so restricted as it is. In the forests of Burma, with their dense cover, forage for herbivores is scarce at certain seasons, so that game cannot multiply extensively. Such game as there is has a wide beat, and is hard to find owing to the vast preponderance of forest land over clearing. For the same reason the game that forages in the cultivation or on its borders has a limited field in Burma. In the plains near the sea there is a closer approach to the conditions of *shikár* in India, and the chase becomes more of a recognised occupation. There are four species of deer: the *sat* (*sámbar* of India), the *dayè* (porcine deer), *dyî* (barking deer, roe), and a beautiful species peculiar to the Eastern Peninsula, the *thamín* (brow-antlered deer), which has the form and stature of our red deer. *Thamín* are found in the plains on the coast of Pegu, and again in the north-west of Burma Proper. On dark nights these deer are hunted with the *mî-on*. A lantern is prepared, with three sides dark. The flare is directed towards the deer, which are so dazed by it that they may be approached up to striking distance. The herd is deceived at the same time by the tinkling of cow-bells. Smaller deer, *dayè* and *dyî*, are caught with nets in the plains of the coast. Hunters watch at their haunts for them to break cover and come out into the cane-fields or other cultivation. A stout net, a couple of yards wide, stiffened at intervals with bamboo uprights, is run across the line of retreat, opposite [to

201. POUNDING NGAPI.



202. SETTING NETS FOR DEER.

which another party is in hiding with dogs. At a sign the dogs are slipped and the deer chased headlong into the nets, where they are caught or cut down before they can get clear. *Sat* and *thamín*, which would clear the net at a bound, are coursed with greyhounds of local breed (*Kamâbî*) when they have ventured far enough into the open. The Burmans have been acquainted with firearms since the fourteenth century of our era. Saltpetre they obtained by percolating with water the droppings of bats accumulated in caves, and boiling down the lye; it was also obtained from certain marshes; sulphur probably came from China. The old flint-lock is still a favourite, because the ammunition is easy to procure. Weapons were bad, and the *mósô* is a poor marksman; but he manages to approach very near to his quarry. Cross-bows, snares, and traps for game are used by the hill people, in default of firearms. Such venison as is obtained is hurried off to the nearest market town, where it is retailed fresh. If it cannot be thus disposed of, it is cut into strips and sun-dried. Next to deer, the chief quarry is the wild pig. Wild buffaloes ("bison," *pyaung*) frequent the forests. In a few localities a wild ox is found (*saing*). A wild goat lives in some of the rocky limestone hills. The hare and the partridge are common in the open country of the dry zone and the plateau-land of the hills. Peacocks are not uncommon in some localities, but are nowhere so abundant as in India. A silver pheasant (*yit*) is common in the bamboo forests. The great argus occurs in the extreme south. Wild or jungle fowl (*taw-dyet*) are common in all the dry forests. Decoy-birds are used for snaring these, and also the ring-doves (*dyô*). Ducks,



203. KAMABI DOG.

204. HILL-MAN WITH CROSSBOW.

geese and teal are abundant in some places, as are pigeons of many kinds, including the large "imperial" pigeon. But the only game to be counted upon in Burma is the snipe (*zinyaw*), which frequents the rice-fields. The Burman does not attempt this game, nor does he shoot at any bird on the wing or running game. Pelicans are shot for the sake of the crest and neck feathers, adjutant-birds for the marabout feathers. The cruel chase of the egret (*byaing*) for *aigrettes* is conducted by aliens. Other notable birds of Burma are the hornbill, with its noisy flight, the pewit (*tititu*), and the kingfisher, hunted by the Chinese for its plumage. There are no rapacious birds of dangerous size. Carrion is speedily disposed of by vultures and crows. (For the birds of Burma see the systematic work by Eugene W. Oates.) Herbivorous wild animals being scarce, the beasts which prey on them are particularly scarce, and their depredations on men and cattle are of much less significance than in India. The annual casualties in the population of Burma from these causes are about one hundred, of which thirty are ascribed to snake-bite. An old tiger (*kyâ*), past hunting deer and pig, or a tigress with cubs, makes a forest track insecure from time to time. The tiger is sometimes shot from a tree over the kill, or a spring-gun is set or a trap constructed. A feature of the trap in the illustration is a partition as stout as its walls, to protect the dog used as the bait, from the tiger. Panthers or leopards (*kyathít*) occasionally take calves, goats, pigs, and dogs from the villages. These beasts are easier to trap than tigers, which are shy of dwellings and everything artificial. A crocodile (*mîjáung*) sometimes makes a reach of river unsafe for swimmers, and

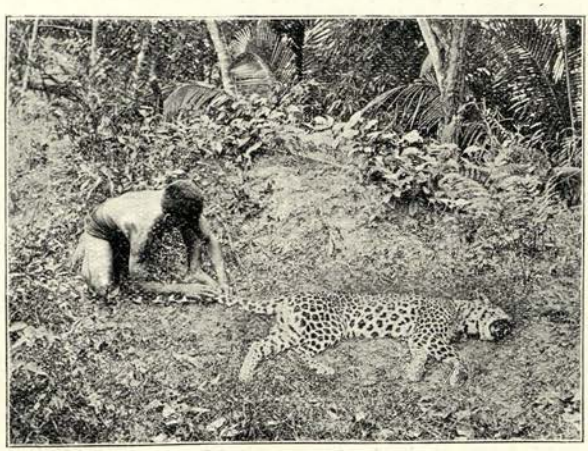
205. TRAP FOR TIGER.

206. FOREST STREAM.

[*To face p.* 94.

207. BRINGING IN ROE-DEER (DYI).

then the bathing-places have to be staked in. Wild elephants make a road dangerous at times. Elephants are captured by pit-falls. Decoys are also used in various ways; small animals are detached from the herd by their means and then kept going until worn out, and they can be tethered and hobbled for taming. The breaking in is accomplished by pinning the elephant between trees or stout posts where it cannot lie down, keeping it underfed, and giving food as the reward of docility. Young elephants born in captivity—as occasionally happens—are broken in, in the same way, about the sixth year, when half grown. The stock is replenished from Siam, where the wild herds are larger, and the business of catching is more developed, and where also elephants breed more frequently in captivity. The elephant-breakers and trainers are Shans, and the words of command Shan. Rhinoceroses (*kyan*) may be found about the sources of streams in the evergreen hills; occasional tracks are seen. A tapir occurs in the forests of Tenaserim. Wild dogs (*canis rutilans*) occur in a few localities. There is no wolf, fox, or hyæna, and no jackal east of Arakán. There is a larger and a smaller black bear (*wèwun*), very rarely encountered, and not aggressive. There are several species of wild cat (*taw-dyáung*) large and small, and a few species of weasel. A small porcupine is found (*pyu*). The huge bamboo-rat (*pwé*) is dug out of its burrow by the hill people. There are many tribes of monkeys and gibbons; the weird cry of the latter is the characteristic sound of the evergreen forest. Squirrels are the only wild animals



208. MEASURING THE PANTHER.

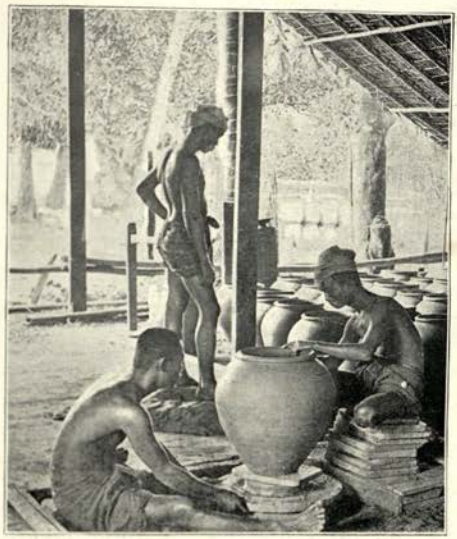
209. THE HAMADRYAD.

one commonly notices. A great lizard (*put*), weighing twenty to forty pounds, infests hollow trees; it is shot and eaten by the Burmans, and its skin used for sandals. Most of the venomous snakes of India are common to Burma, excepting the small and deadly *krait*. The formidable hamadryad is added, but there are no fully established cases of the pursuit of man which is attributed to this snake. The casualties due to snake-bite are chiefly among the reapers. The gigantic python is not dangerous to man. Scorpions and centipedes are common enough, but their stings and bites are not often serious.

Good clay for pottery is only found in certain localities, and from these the manufactures are sent to great distances by water. Clay almost stone-hard and laterite are pounded with a tilt-hammer, screened, and worked up in certain proportions with water and sand, by treading with the feet. The best and strongest pots for cooking are not turned on the lathe but *patted* into shape by hand. These are but slightly porous and of a hard consistence. The lathe pottery is very porous when not glazed. A salt glaze is used for jars to store oil. For ornamental work, lead glazes, coloured with vitriols, are employed. At the potteries immense reverberating kilns are built for firing the pots. Smaller kilns are fired all round or are excavated underground on the plan of the lime-kiln. Wood is the fuel used.

Stone for building is scarce, except in Arakán. Masonry is reserved for the *zedi*. Of late, owing to a fresh impulse from India, masonry has again come into greater use. Everywhere in the inhabited plains one

210. POTTERY—PATTING THE WARE INTO SHAPE.



211. LATHE POTTERY.

comes upon bricks, and on nearly every hill bricks bear evidence that at some time a *zedi* had crowned the top. In the moist region the disintegrating effect of the vegetation is such that frequently no indication remains of the form of the original structure. The use of brick doubtless came in with the early Buddhist architecture exemplified at Pagán. The brick-fields are on the confines of the rice-fields, and of the same character as to soil, a light loam. The work begins in November after the ground has dried. The surface soil is rejected and the earth dug with mattocks a yard or two deep. The clods are soaked in water and trodden into a doughy mass with an admixture of rice husk. The bricks are moulded direct on the ground, which has been smoothed beforehand, and are left to dry in the sun (No. 181). Before stacking the dried bricks, the lower or rough edge is trimmed with a *dâ*. The commonest size of brick is 12″ × 6″ × 1½″. A burn consists of ten thousand bricks and sells for about forty-five rupees. In the dry zone brick has always been used for house-building to some extent, unless when prohibited by the government. In the south the brick-work is invariably plastered over with *ingade* to prevent the clay mortar from washing out. Now that bricklaying in Pegu has passed into the hands of masons from India, lime-mortar is usual.

The limestone rocks which are a feature of the Eastern Peninsula, rise abruptly from the plains to heights of one to three thousand feet (No. 107). They are honeycombed with fissures which facilitate quarrying. During the floods boats can approach and be loaded with the stone. Lime is used for whitewash, plaster, mortar, and for chewing

212. FANCY POTTERY (SHAN).

213. KILN FOR PATTED WARES.

with betel. The limestone rocks abound in caves, many of which have been incrusted with images, and transformed into temples and shrines (No. 84), but the rock is not hewn. The lime is packed in baskets of leaf and bamboo-wicker, a stone or two in weight; it sells at the kiln for one and a half to two rupees a hundredweight. The tenacity of the Burman lime-plaster is very great. Strength is obtained by liberal use of lime, and in the better class of work by the addition of glue and palm sugar. Hair and fibre are not added. For the first layers, coarse sand is mixed with the lime, for the finishing layers, fine sand. The decoration of the work is only roughly indicated in the masonry. The relief of the ornament is high, and the thickness of the stucco very considerable in parts. The stucco is frequently gilt, on *zedi* and images. The gold-size (*thissi*, p. 101) is applied direct to the plaster, which, however, in time, furnishes a soil for lichen, causing the gold to scale off.

Although stone is not quarried in sufficient abundance for building except in Arakán, good stone for carving images is found in several places. The most notable of these is Taung-u, on the Irawadi, opposite Pagán. More important than the red sandstone industry of Taung-u is the industry at Sagáing, opposite Ava, on the Irawadi, where a beautiful white marble is quarried. The heavy blocks are hewn in the rough at the quarry and transported to the site of erection to be finished. The subjects are chiefly the conventional images of the Buddha, from a pound in weight to several tons (No. 218).

214. POTTERY SHOP.

The cordage used in

215. LIMESTONE ROCKS.

Burma is twisted from the bast of the *shaw* tree (*sterculia* varieties). For guys, stays, and standing rigging of boats, rattan is employed. Split rattan is used for strong ties, and withs of split bamboo (*hnî*) for common ties. The *shaw* rope is three and four stranded, and is twisted with native gear very like that of our own rope-walks. A long and even four-stranded rope is made by three men. This furnishes a good example of mechanical advancement when compared with the method of the hill-people, who require six men to twist a much shorter rope of the same number of strands (p. 101). Shaw rope is smooth, but has not the flexibility of cocoanut-fibre and manila-fibre ropes, which are now imported. Fine cotton yarn is twisted into cord for making nets. A coarse jute fibre (*paissan*) is also twisted for net-making.

Silk-culture is under the ban of Buddhism for the same reason as fishery. The greater part of the silk yarn used is brought from China, but a good deal is produced locally by the *Zabéin* or *Yabéin*, a people speaking Burmese and resembling the Burmans in most respects, but despised by the latter. They are settled along the foot of the Pegu Yôma hill-range, on its eastern and western slopes. They make clearings in the forest (*taungya*) and plant the mulberry. They prepare a yellow silk yarn which, coarse and knotty as it is, is preferred for the best class of Burman silk cloths (*luntayâ*, p. 62). The raw silk fetches thirty-five to forty rupees a viss. It is a perfect washing silk in all its dyes and wears a lifetime. In a few localities, silk-weaving is a special industry practised by men as well as women. Settlers from Manipúr

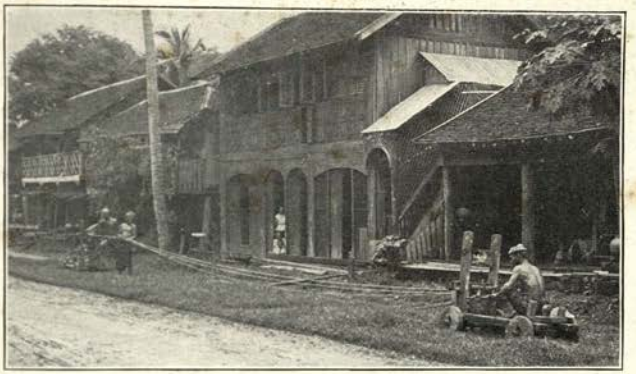
216. LIMEKILN.

217. PLASTERER'S SCAFFOLD ON ZEDI.

(*Kathê*) excel in this work and form colonies for the industry. Attempts have been made in Europe to imitate the scroll-patterns on the Jacquard loom, as well as to print them. But the imitations fall too far short of the original, which is nearly the same front and back. The best *lun-tayâ* silks cost ten to fifteen rupees the square foot, which makes two hundred to three hundred rupees for the *pasô*. Only an inch or two a day can be woven. Italian methods of carding, dyeing, and finishing silk, were introduced by the late King, Mindôn Min, and have helped to develop an important industry in Mandalay. Stripe and tartan patterns are woven in this way, chiefly from China silk. Fine texture and delicate tints are aimed at, rather than rich colour and design. The *pasô* of twenty cubits, one cubit wide, costs ten to twenty rupees.

The Burman umbrella (*tî*) is on the Chinese model—a bamboo frame with paper cover. The Chinese umbrella has a thin paper cover, the Burman has bast-paper, which outlasts several of the other. But the Chinese umbrellas are cheaper, better waterproofed, and sun-proof. The Burman *tî* is waterproofed by occasional oiling with crude petroleum. A waterproof size made from the fruit of the *tè* is used for fixing the paper to the ribs and the cotton twines that connect them. The red, the gilt and the white umbrellas are emblems of state. The first two denote official rank, according to the number assigned. Such umbrellas have stems of turned wood, six to eight feet long, to allow of the *tî* being borne over the officer on horseback or in his chariot, by attendants on foot (No. 375). The

218. SCULPTURING MARBLE IMAGES.



219. ROPE-WALK.

inner side is brightly decorated with floss silks. Gilt umbrellas (*shwe-dî*) are dedicated in the *kyaung*, but are not actually used. The white umbrella (*tîbyu*) is the emblem of sovereignty. The *tîbyu* is set above the images of the Buddha and above the remains of the *yahán*, who are assumed at their death to enter upon a higher spiritual stage. The metal canopy surmounting the *zedi* is a conventionalised *tî* (No. 232). Of late, European umbrellas have become a staple import of Burma.

Lacquer-ware vessels and utensils—light, durable, and watertight—are made with the help of *thissi*, the exudation of the bark of *Melanorrhœa usitatissima*, a common tree of the *in* forest. The gum blackens to jet on exposure to the air. It dries slower than the "Japan black" of commerce, but is much tougher; it sells for two to three rupees a viss. *Thissi* is applied to wood turnery and bamboo wickerwork, either plain or with pigments, generally with vermilion. The commonest lacquer goods are platters (*byat* and *daunglan*), which are turned of teak or *yamanè* wood and given two or three coats of *thissi*. After the platters, the principal article of lacquer-ware is the betel-box (*kun-it*). Coarse lacquering is done everywhere in the dry region, but the betel-box industry is peculiar to Pagán. The advantage of lacquer-ware and of a deep cover for the betel-box, is to keep the green leaf fresh. At first sight it appears incredible that these exact cylindrical boxes with their trays and covers, fitting as if each piece had been turned out of the block, should start from a wicker-work frame. Yet so it is; the models are plaited so true that the rest

220. HILL-PEOPLE TWISTING ROPE.

65987

221. UMBRELLA MAKERS.

of the work can be done on a lathe. To prepare the wicker for lacquering, it is first given a "rough-stuffing" of fine clay to fill the interstices. The work is then painted with *thissi*, which penetrates and toughens the clay and binds the fibres of the wicker. When the *thissi* has set, which takes several days, the work is put on the chuck of a bow-lathe and ground smooth with a fibrous stone—a petrifaction-product. Varnishing and grinding are repeated till the surface is smooth, colour being added to the later coats. Then a coat of contrasted colour is given, and when the varnish is about half set, the pattern is chipped with a metal style through the fresh layer to the hard lacquer beneath. After the work has hardened, the patterns are embellished by scoring rings through the layers, with a tool like a carpenter's gouge, so as to bring out the underlying contrasts. The patterns are arabesques and conventionalized figures.* Subject designs are also executed (No. 224). Finally the lacquer is polished with buffs of graduated fineness. A peculiarity of *thissi* is that it sets hardest in a moist atmosphere. Every manufacturer has an underground cellar—a thing almost unknown in Burma—for the wares to harden in. Pagán, the centre of the industry, is at the same time the driest locality of the dry zone. The finest lacquer, which is only made by a few highly-skilled workmen, is so elastic that the lips of a cup may be brought to meet without the ware cracking. As much as twenty-five rupees is paid for a cup of such quality. The ordinary ware has not the tenth part of this elasticity, and sells for one to ten rupees a box. The deep cover of the betel-box is the traveller's ordinary drinking-cup.

222. LACQUER-WARE MANUFACTURE

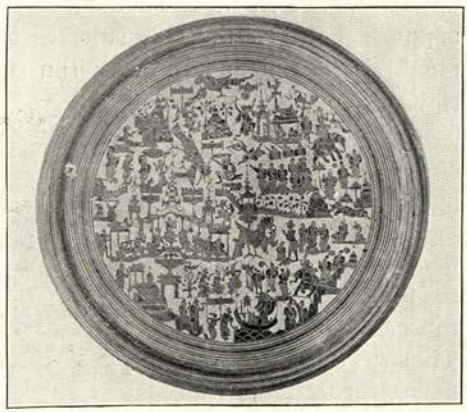
* See the end-papers of the binding of this volume.

223. SCORING RINGS ON LACQUER-WARE.

Thissi also forms the vehicle of a putty, with which a mosaic of many-coloured mirror-glass is cemented together. This is used for the thrones and other appointments of the palaces, temples, and *kyaung*. Whole ceilings and walls are ornamented in this way (*thayô*). The mosaic is set off with gilt mouldings. The work, though often tawdry, is sometimes rich and impressive, both as to design and colour (*Frontispiece*).

Foot-gear used to be of the nature of luxury in Burma. In houses and boats people always go barefoot. But in many parts of the dry zone the thorny weeds make sandals a necessity. The common material is raw buffalo-hide, covered on top with woollen cloth and having cloth-covered straps. The straps come from the sides, near the hollow of the foot, and arch over to the spot where the toe-post of the Indian patten is set. Tanned leather slippers of European shape made by Chinese are now ousting the Burman sandal and wood patten.

Most of the well-known metals are found in Burma. Before the importation of pig, bar, and sheet metals, and of metal manufactures from the West began, Lawá settlers from Zimmè (Chiengmai, *Tyin-maï*) practised the smelting of iron, copper, tin, zinc, and lead. These industries have disappeared. Metal goods used to come in from the Shan States and China, but the principal manufacture was carried on by Burmans and Taláings. Even at present, the only heavy metal goods imported are iron cauldrons, anvils, sledge-hammers, and vices—besides machinery. Saws, files, chisels, augers, hinges and locks, nails and screws, dies and taps, pocket-knives and fancy metal goods, are imported. Bells for the temple precincts were, until recently, the heaviest castings made, but of late a



224. ETCHED DESIGN ON LACQUER (HNGEP-PYITTAUNG).

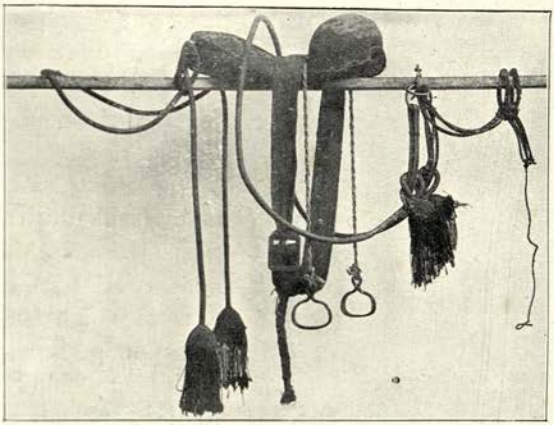
rivalry has sprung up between the towns in casting large images. For the best bells, a bronze consisting of four parts copper to two of tin is used. The alloy is enriched—as they fancy—by pious donors who cast silver into the melting-pot. Ordinary bells are made of brass; images also are cast in brass. The

225. LACQUER-WARE DEALER.

226. SANDAL-MAKER.

alloy consists of about 70 per cent. copper to 20 of zinc, and 10 of lead. The image or bell is modelled in wax as thick as the metal is intended to be, upon a core of clay. A shell of clay is plastered over the wax with the needful supports between the clay surfaces at intervals. When the clay has dried, the mould is heated and the wax run out, ready for casting. The crucibles are of clay, of about two hundredweight capacity, and are heated by a forge-blast. The Burman castings are seldom sound, and never so fine and clean as those of the Shans. Though the bells are defective in tone, the *kyizi* (Nos. 26, 86) and the round, hammered

227. BRASS-IMAGE FOUNDERS.

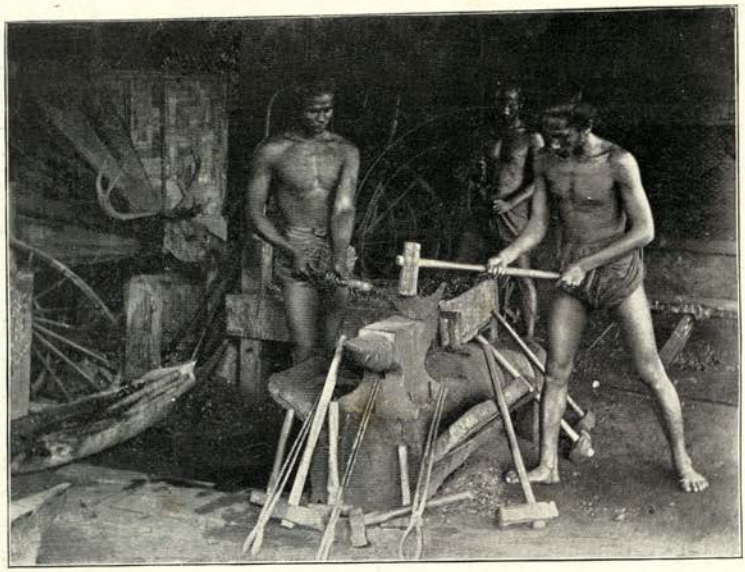


228. BURMAN HORSE-FURNITURE.

gongs (*maung*) have very sonorous qualities. Copper and brass utensils are not used by the Burmans for cooking, but brass is used for fruit-platters, water-cups and bowls, betel-boxes and spittoons, mortars, scales and weights, cow-bells, and furniture for horse and bullock harness.

The import of iron and steel began centuries ago, nevertheless blades of Shan steel and manufacture are still accounted the best. With the exception of Shan settlers, the Burmans were the only blacksmiths of the country till the Chinese blacksmiths arrived. The hill-people depended for their chief implement and their weapons upon the dominant races. The Burman forge is the same as the Shan, on a bigger scale. The hearth is at the ground-level, with a pit in front, to enable the smith to stand up to his work if needful. He does most of it sitting on a peculiar round-backed seat to the right of the blast. The anvil is like a hammer-head, set upright in a block of wood. There is a trough shaped like a canoe for quenching the work and the tools. The hammers are from one to five pounds, the pincers of the universal pattern. There are the ordinary punches and sets. The blast is on the plan of the bamboo blast in No. 235, but has large cylinders of palm trunks in which pistons, packed with feathers, are worked alternately. The Chinese blacksmith had already aodpted the European anvil and heavy sledge-hammer for forging iron axles and tyres, anchors and grapnels. These the Burman has adopted in turn. The bench-vice is also universal. The Chinaman adheres to his horizontal wooden box-blast, fitted with valves like a double-action pump, whereas the

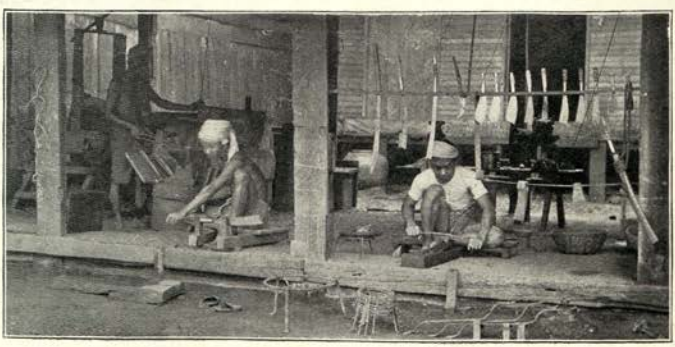
229. BURMAN BLACKSMITH (OLD STYLE).



230. BURMAN BLACKSMITH (NEW STYLE).

Burman has copied the leather double-bellows from the steam-mill workshops.

Making *dâs* is the blacksmith's principal business. For the uses to which the Burman puts his *dâ*, he is not likely to be offered a better implement. The *dâ* is a blade twelve to twenty-four inches long, somewhat curved back from the edge, with the weight towards the point, and fixed by a tang into a long handle of cane or bamboo, iron-bound or whipped to prevent splitting. The *dâ* must not vibrate in the haft, and is for that reason not riveted through, so that when it works loose it can be driven tight again. Unless when both hands are used, the haft is gripped near the blade. Held in this way, the balance of the *dâ* is different to that of any other implement or weapon. It requires knack to use the *dâ* effectively. The long, slender, pointed *dâ* is the fighting weapon (*dalwè*), and is all of steel, with a cane handle. A shorter *dalwè*, with or without a point, is the universal implement. Short blunt-ended *dâs* are used for heavy work (*damâ*). These are only faced with steel. A light paring knife is called *damáuk*. There are dagger knives, but they are Shan rather than Burman implements (*dam-yáung*). The Burman and Shan smiths use a steel scraper set in a cross-handle, some-



231. SWORDSMITH.

232. CANOPY OF GREAT ZEDI (TI).

thing like a spoke-shave (*daing-dyaik*), for the rough shaping of the blades after forging, to save their files. The blacksmiths make the axes of the country also. The old Burman axe consists of a long-handled wooden mallet with an iron tip like a small spade. The smiths also make spear-heads for the hill-people, iron shoes for ploughs, mattocks and hoes, tires and axles of carts, dee nails for boats, nippers for sugar-cane and betel-nut, and other tools. They do repairs of locks and fire-arms. A special class of iron-work is making *tî* for *zedi*. The tinsmith's trade was unknown in Burma until fifty years ago. In Pegu it is still in Indian hands; but in Mandalay the Burman tinsmiths are unequalled.

Argentiferous galena is found in Burma, but the ore barely repays working for the sake of the lead. The silver used in Burma and most of the gold is imported from China, India, and Europe. A dozen villages in different parts of Burma get a living by sifting the sand of streams which bear gold. A broad thin wooden dish shaped like a flat cone is filled with sand and gravel, and worked at the water-level with a rotary movement, by which the lighter material is driven out centrifugally. The dish is filled and refilled, and after seven or eight hours' work as many grains weight of gold flakes will have accumulated in the depression at the centre. The out-turn of a steady worker is three to five tikals of gold in the season.

The stock in trade of the gold and silver worker consists of a bamboo blast, clay crucibles, blowpipe, solder and flux, aquafortis and mercury, hammers, punches and anvils of bronze and iron, wire-plate and beading-plate. Bullion is furnished by the customer, who pays from one half up to the full weight, in

233. MOUNTAIN CASCADE.

234. WASHING FOR GOLD.

silver, of the work, for workmanship. The fineness of the gold used is from eighteen to twenty-two and a half carats. Copper is the alloy for gold (four to sixteen *yué* of copper to the *kyat* or tikal). Silver is used of rupee fineness (four *yué* of alloy to the *kyat*) up to pure metal (*baw*). The intermediate fineness of sterling silver is the most usual. Silver is alloyed with copper and with zinc. With the few implements named above, plate for display and ornaments for women's wear are fashioned, of beautiful design and considerable finish. Chasing and *repoussé* ornament are used for the gold and silver plate, filigree and beading for the gold ornaments. Those who can afford it, serve drinking-water to their guests in a large silver bowl (*palâ*) holding a gallon or so, with a small *palâ* floating on the water. Other objects of luxury are silver lime-boxes, betel-boxes, hafts and scabbards of sabres. Broad zones of *repoussé*-work are relieved by fillets and beadings. The plain vessel having been hammered into shape is filled with a tough lac. This affords a ductile matrix, yielding where the chaser is applied and supporting the relief portions. The first step is to outline the work with a bronze punch, after which the lac is melted out and the metal annealed. Lac is poured in again, and a stage of relief raised. By successive annealings the full relief is obtained.* The figure designs are the signs of the zodiac, episodes from *zat*, and mythical animals. Women frequently carry some thousands of rupees worth of gold in the form

235. VILLAGE SILVERSMITH.

* The figure to the left in No. 237 is Go Tha Ban of Maulmain, the silversmith who designed and executed the tools used for the sides of this volume. The back is from the cover of a *Kambawâ*.

236. SILVER PLATE.

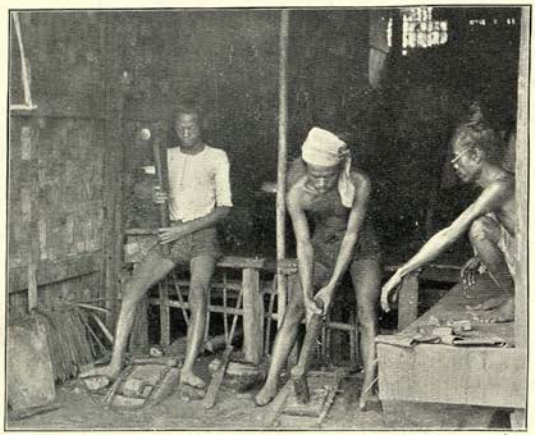
[*To face p.* 108.

237. TOWN SILVERSMITH.

of plain gold bangles (*lek-kauk*), and their ear-plugs consist of a roll of sheet-gold coiled to the thickness of a finger. The Burmans admire a red-yellow gold with dull surface. They enhance the effect by a red colouring of the interstices of the work, in the same way as the Chinese do. Neck ornaments (*bayè*) are of several kinds. The commonest one used to be the thick roll of gold filigree, worn in front of the neck. This is now replaced by *bayè* of several chains, for the most part jewelled. On the breast is worn the broad *dalizán*, also formerly of filigree, but now of jewels and pearls. Strings of real and imitation pearls are worn; jewelled pins and gold or jewelled combs are worn in the hair. Rings are worn on the fingers and gold filigree buttons of the Chinese type on the jackets. The last two are the only ornaments now worn by men. Anklets are worn by children.

Gold and silver coinage on a European model was adopted by the kings of Burma about the middle of the nineteenth century—the "peacock" coins, struck from dies engraved in Paris. Rough coins of lead used to circulate. The coins shown in No. 238 are those of Arakán kings from 1500 to 1750 A.D., from the collection of the late Mr. C. H. White. Before the introduction of coinage,

238. SILVER COINS OF THE ARAKAN KINGS.

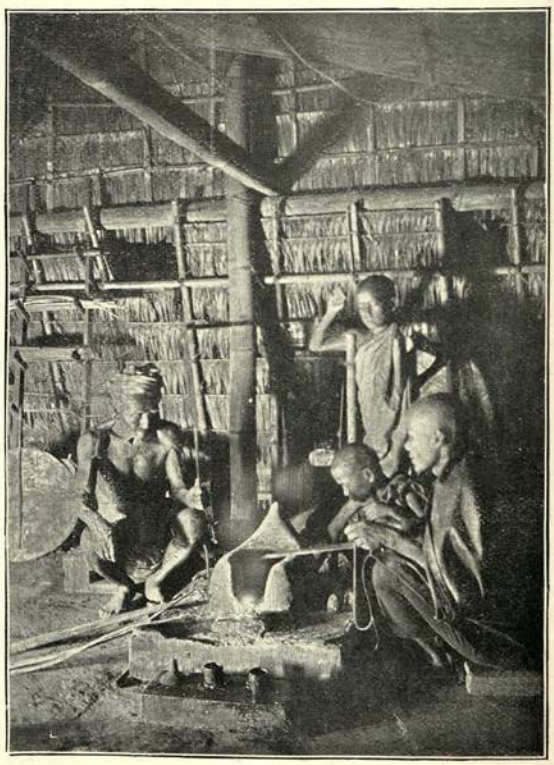


239. GOLD-BEATERS.

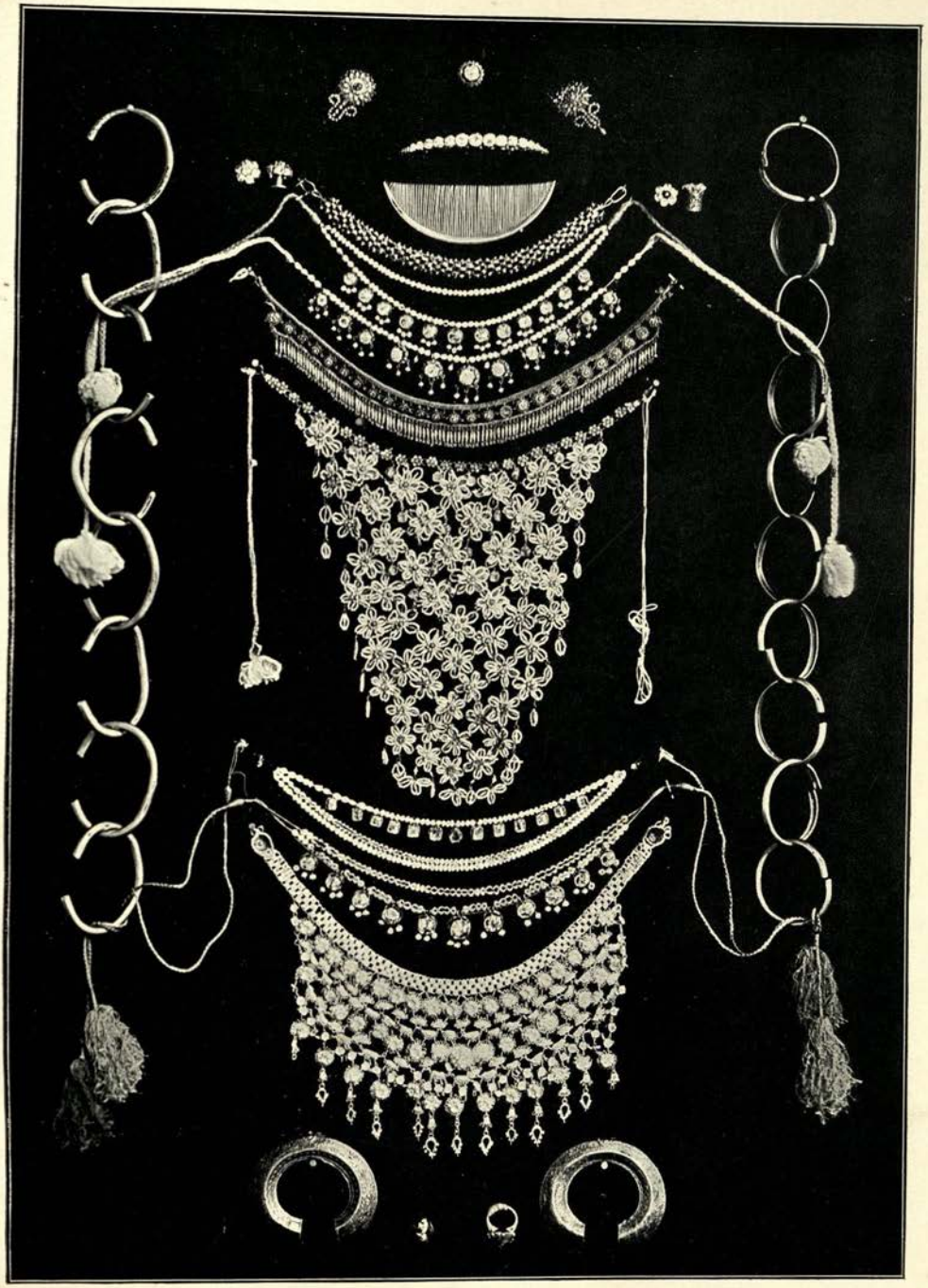
gold and silver bullion were used for exchange, as they still are in the Shan States. Chinese gold is current in the form of foil with the market stamp of fineness. It can be conveniently cut with scissors and weighed. Travellers often carry their bullion in this form. Silver is used by the Shans in the form of ingots which have to be hewn and assayed when making a purchase. The standard for commodities, wages and rent is silver, the fluctuation being referred to the gold. The lowest coin that circulates in Burma is three times the value of the lowest Indian coin. Notes have no circulation as yet among the Burmans, although they now bear their figures of value in Burmese.

Rubies and sapphires (*kyaum-myat*) are separated from the sand and gravel of certain localities, notably Mogôk, in the same way as gold is. Hard gems are cut with gem-dust on a horizontal wheel driven by a fly-wheel and treadle in a regular lathe-stand. Rock-crystal is cut in this way and also on a hone. Jade is found at Mogaung and is exported to China. Amber is found at Bamáw.

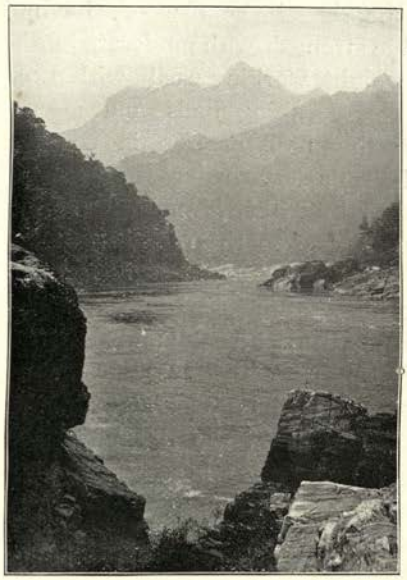
Gold-leaf is used in enormous quantities for gilding *zedi* and images. Only pure gold is used. The paper for separating the gold-leaf in the book in



240. ALCHEMISTS.



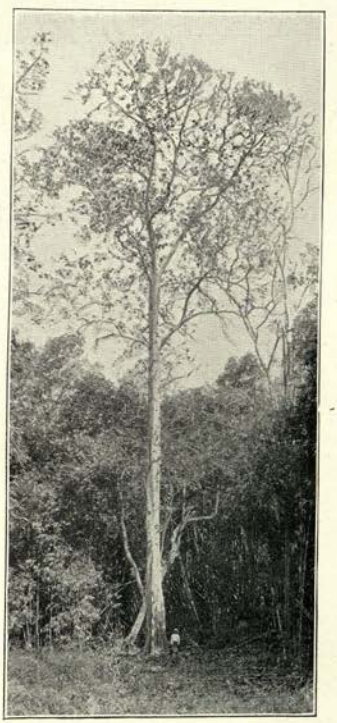
241. GOLD JEWELLERY. [*To face p.* 110.



242. DEFILE BELOW THE GREAT RAPID OF THE SALWEEN.

which it is hammered is obtained from bamboo-fibre.

In Burma the idea still prevails that gold may be compounded from baser metals or the quantity of fine gold augmented by their means. Alchemists are found in every town, who experiment in the hope of success or practise on dupes who furnish the gold that is to be increased. A furnace and blast is the chief appliance of the laboratory, and the potent agent relied upon is mercury. Ingredients of every sort, animal, vegetable and mineral, are experimented with, under the influence of charms and cabalistic forms, whence the name for alchemy, *ekkaya-tô*. The business is under the ban of religion, not alone as being actuated by greed (*lawba*, p. 44), but because primitive Buddhism eschews every thing mystical and occult. The operations are carried on at night for secrecy. Reputed adepts are found among the class of recluses called *yathé*, who from their life in the wilds are supposed to penetrate the arcana of nature.



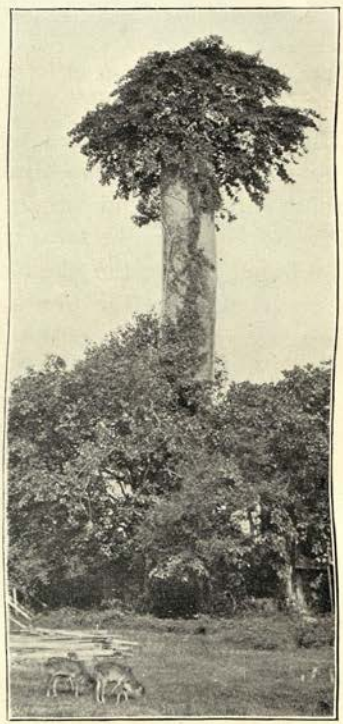
243. TEAK-TREE OUT OF LEAF (MARCH).

Wood-work was greatly restricted until better tools were imported. Planks and scantling used to be laboriously prepared for boat-building and for palaces, religious edifices, and the houses of the great. Excepting the inner gates of the masonry temples, wood-work over a century old is scarce. But before the Burmans possessed the means of turning their timber to account for themselves the country had become noted for its stock of teak. Burma possesses many valuable woods, but the pre-eminence of teak is such that for general purposes *timber* had come to mean always *teak* timber. Teak possesses the advantages

244. MIXED HILL-CROP OF RICE, SESAMUM, AND TEAK, IN SEPTEMBER (p. 149).

of being nearly all heart-wood, having considerable strength, with moderate hardness and weight, working easily with axe, saw and chisel, taking nails, and above all, not rusting nails or iron in contact with it. It has a serviceable brown colour and an odour by which it may always be distinguished, due to the presence of an oil which repels the attacks of insects, notably of the termites, and which protects it from decay. Teak is in short the prince of eastern woods. At the end of the eighteenth century teak was already being worked out of the Burma forests and brought to port, where the foreign shippers had established saw-pits for squaring the logs. The steel pit-saws found their way into trade and gave an impetus to wood architecture, of which the ecclesiastical buildings of Burma are the chief examples. Timber-traders started building teak ships in Burma, employing Chinese carpenters. This business has been abandoned, but lighters are still built.

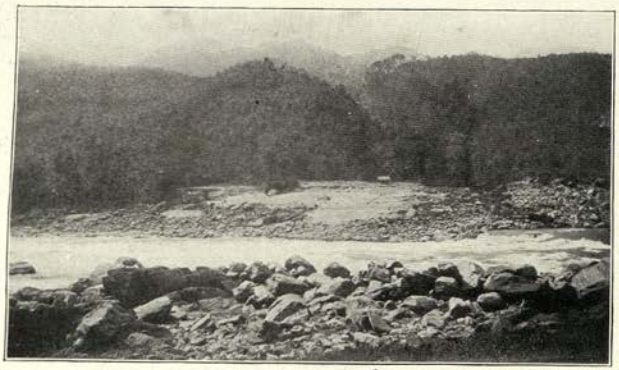
The teak-tree (*tectona grandis*) occurs in patches of the dry mixed forest, the forest namely of which the principal element is a deciduous bamboo, with timber trees of fifty or more deciduous species scattered through it. Of these species about half a dozen produce serviceable timber. The bamboo-stools send up their culms to heights of forty and sixty feet in the course of a few weeks, before their branchlets and leaves appear. By means of this the bamboo has the advantage over all other vegetation. The seedlings of trees have to struggle up under its cover. At intervals of twenty to thirty years the bamboo species flower, to grow again from seed. Then is



245. FLUE OF FACTORY DISUSED TEN YEARS.

246. SCENE ON THE SALWEEN RIVER.

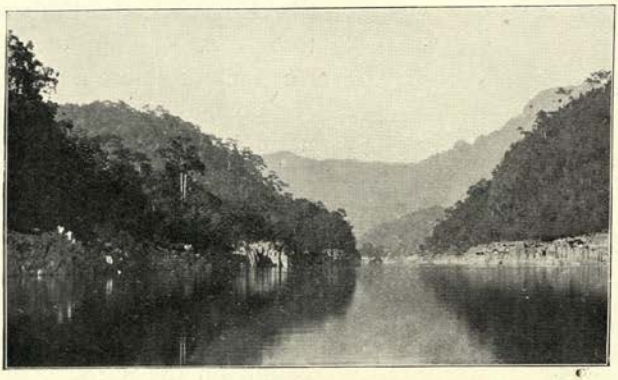
[*To face p.* 112.



247. THE GREAT RAPID OF THE SALWEEN (HATJI).

the chance for the timber-trees. A seedling teak-tree may originate a clump of young teak on the natural clearing, just as happens on cultivation clearings (*taungya*, p. 149). Sometimes a mixture of trees in its turn suppresses the young bamboo. So far from forming vegetable mould on the surface, the great crisp leaves of teak (No. 355) provide rich fuel to the forest fires which burn every season and kill the struggling seedlings of trees. The bark of teak has about an eighth of an inch of a loose corky layer which protects the quick against scorching. The bare soil is exposed to severe erosion by rain. It is only where contributions of a better kind than its own are made to the soil that teak flourishes. Its occurrence is limited to patches of the dry forest zone, in which drainage and other factors not yet understood concur in a favourable way. Teak plantations are easy to start and the young trees are very promising. But they begin to languish and to seed prematurely when planted pure, as they mostly are. Teak attains its full height early, before commencing to flower, which it does in its axes of growth. Where the bloom drops off, no further straight length is grown. The stock of teak is in the main mature and over-mature. It is the savings which the mixed forest has accumulated of this imperishable wood, and is not supported by relays of younger generations in due proportion. Much even of the apparently rising stock is exhausted in vigour and is stationary ; a tree crippled in vigour may never attain a girth of five feet. The blanks made by working out the teak are naturally filled up by the more numerous competing species. Teak seedlings in open situations grow twenty to thirty feet

248. VORTEX OF THE GREAT RAPID.

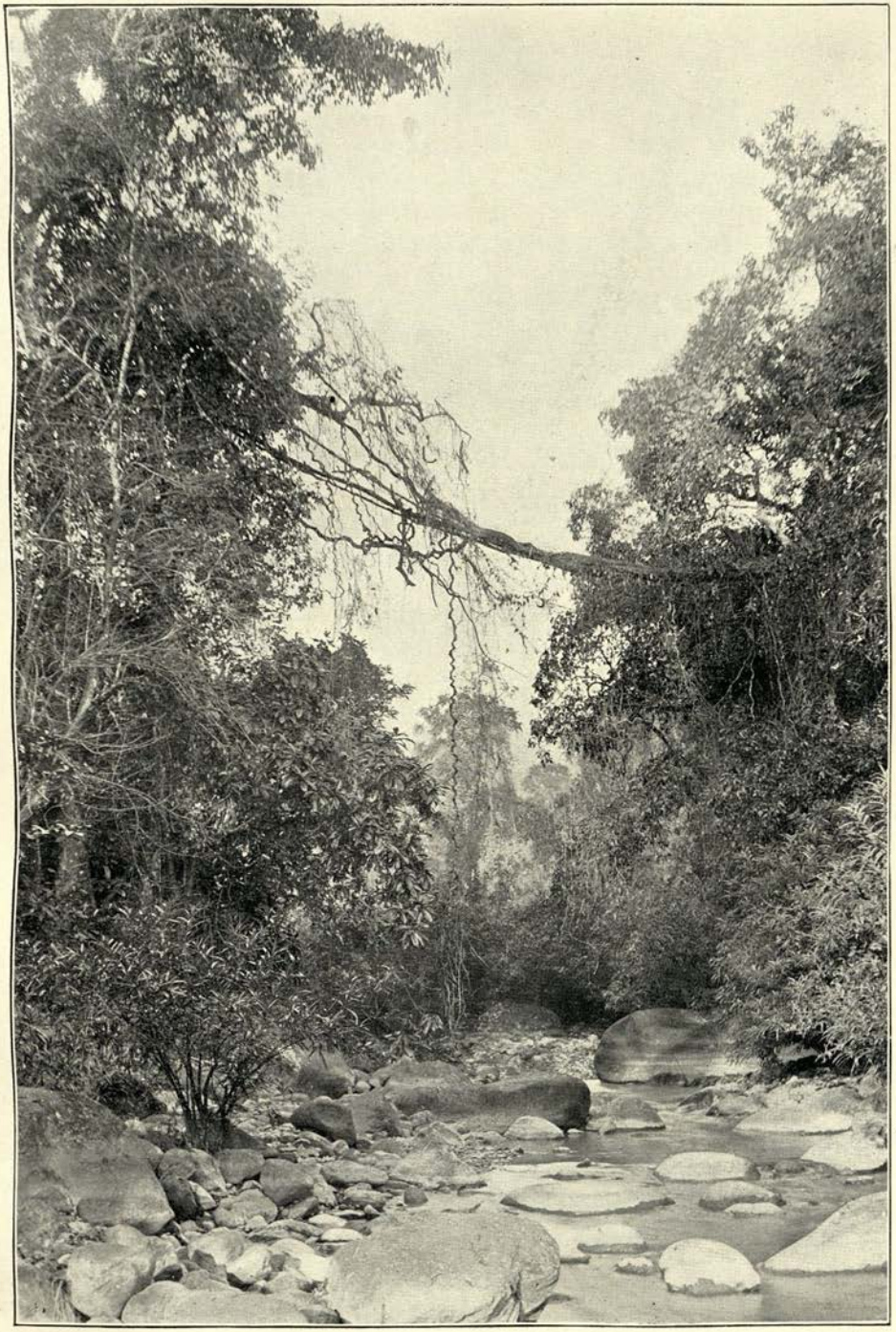


249. DEFILE BELOW THE LAST RAPID OF THE SALWEEN.

high in a few seasons and get clear of the forest fires. But those struggling under cover are cut back by fire every year. A vigorous tree attains a marketable size of seven to eight feet girth in sixty to eighty years; trees of ten to twelve feet girth are common on good sites. Trees may attain a height of sixty feet in twenty years. The boles of the full-grown trees range from twenty-five to seventy-five feet and are mostly straight and round.

The character of the dry mixed forest is determined by the prevailing bamboo, one of seven or eight species. The mixed forest constitutes a vegetal zone skirting the *kwin*, chiefly on sandstone slopes and hills, up to one thousand feet elevation. The timber tree most abundantly interspersed in the bamboo is *pyinkadô*, an "iron-wood" suitable for house-posts, sleepers, and rough work. The most valuable timber tree after teak, but even more sparingly distributed, is *padáuk*, an excellent wood for carriage-building; it has a rich red colour. In the driest type of mixed forest the cutch-tree is common (*shâ*). The sandstone soil is interrupted by great stretches of "laterite," noted for its barrenness. It is not devoid of vegetation, but the forest which occupies these areas is open and stunted, with frequent blanks. It is called *indaing* from the prevailing *in*, the only gregarious forest tree of Burma, excepting the trees of the littoral and the pine of the high altitudes. This forest contains several congeners of the *sál* of India. Below the forests of the sandstone and laterite comes the *kwin*, with its prevailing *leppan* and *pauk* trees (p. 49). In the water-logged spots, and on the fringes of permanent lagoons, is the paludal

250. MANGROVE JUNGLE.



251. EVERGREEN FOREST BROOK.

[*To face p.* 114.

252. RIPARIAN FOREST.

forest (*yagaíng taw*) and marshland (*bwet*). Towards the sea the river-sides of the *kwin* are bordered with *lamú* and *pinlè-kanazô*, the evergreen monotony of which is only broken by the *danî* (*Nîpa*), a palm with immense fronds somewhat like the cocoanut, but not developing a stem. The mud-banks of the tidal estuaries are overgrown with mangrove (*byû*). Above the brackish water, the riparian tree is the willow (*môbakâ*), the tree that "denies its homage to the rain." For when by grace of heaven trees put forth their leaves, the willow sheds its own, and in the drought when all the rest are bare, the saucy tree breaks into leaf. Between the willow at the water's edge and the *kwin* or the hill-slope, as the case may be, comes a narrow band of riparian forest with a frequent undergrowth of cane-brake. This is the habitat of several useful timber trees, *thingán*, *pyimma*, *ka-nyín* (the wood-oil tree). These trees and their associates follow the banks of the small feeders into the hill-regions, or form an inter-mixture in the forest of evergreen trees which occupies the soles of ravines, abounding in lianas and epiphytic plants, with an undergrowth of *musaceæ*. Above this forest or the *kwin*, as the case may be, comes the zone of dry forest already described.

Above the dry forest zone, but also at lower levels where the soil is volcanic (trap), comes the hill evergreen forest. Here trees are in the ascendant, except for occasional patches of giant bamboo (*wabô*, No. 123). The trees are of innumerable species, of spongy and worthless timber, with a sprinkling of *ka-nyín*, *kaung-hmû*, *taung-pein-hnè*, and *thingán*, and in the extreme South, *gangaw*. The undergrowth consists of young trees, with palms, pandanuses and

253. UPPER WATERS OF RIVER (JULY).

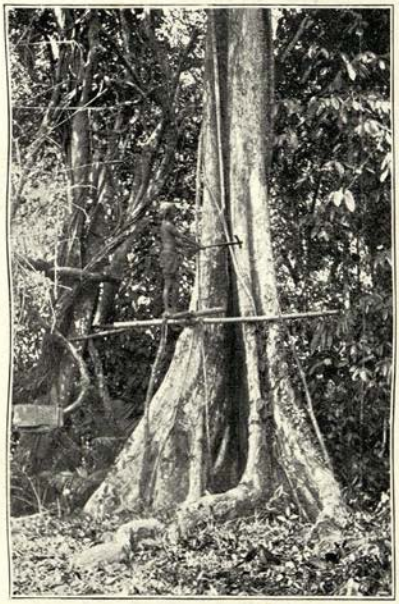
254. FOREST STREAM IN THE PINE REGION.

other large endogenous plants. The shade is dense, so that grasses do not grow, but owing to the absence of forest fires, there is mould on the surface. The trees are of great height, commonly one hundred feet clear bole (No. 362), and often are of enormous girth. The natural rotation is short owing to early decay, and the bulk of the trees are slender. Above this "tropical" evergreen forest, as it is named by its explorer, Kurz, at the altitude of three to four thousand feet, according to latitude, comes a zone of stunted evergreen trees, among which oak species are conspicuous. Mulberry, raspberry, briar, and other shrubs of the temperate zone grow wild, and a decided change of climate is experienced. One to several thousand feet above this zone is the region of the pine (*pinus khasya*, *tinyû*, No. 340), up to ten thousand feet, the greatest altitude of the Burma hills. The pine forest has an undergrowth of saccharum. When this burns the fire runs up the resinous stems, and kills extensive areas of forest. The timber is good and attains great size, but is too unfavourably situated for transport. The forest types are not in all cases sharply defined, but merge into each other.

The specific gravity of green teak is about 1·2, and of dry teak about 0·8. The best way to get it dry for floating is to ring or "girdle" the trees. The bark and shallow sap-wood are cut through with the axe; the leaves wither and the tree dies. In two or three seasons the timber is light enough to float, and meanwhile it is not exposed to the danger of being burned or overseen in the undergrowth as it might be if felled in order to season. The tree is eventually felled at the level of the girdle, but if buttressed or un-

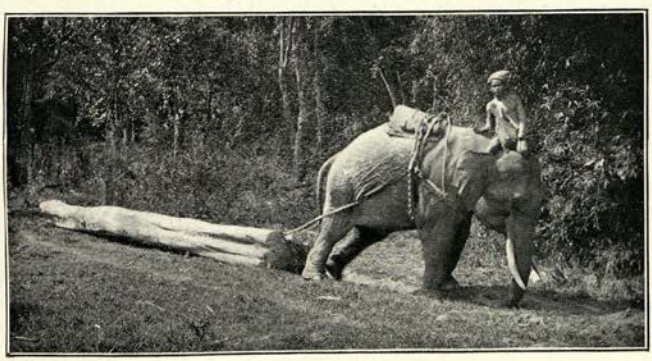
255. GIRDLING THE TREE.

256. NEAPED LOGS ON THE SALWEEN RIVER (MARCH). [*To face p.* 116.



257. FELLING THE TREE.

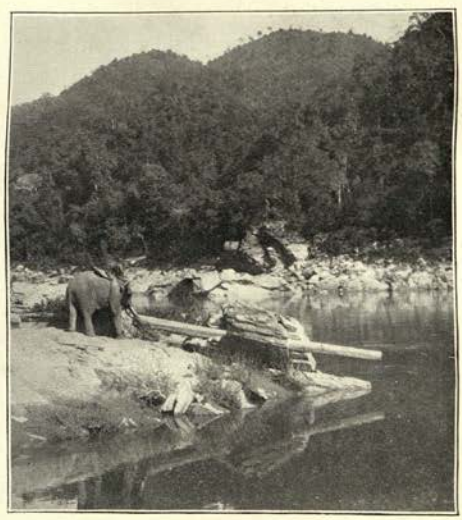
sound is felled much higher. As timber gets scarce, the woodmen are glad to work out the stem-pieces left in this way, maybe fifty years before. If felled green, the teak throws out powerful suckers from the stool which grow six to ten feet in a season and get clear of the forest fires. In sixty years they produce marketable timber. After felling, the trees are cut into suitable logs for dragging. The latter is the most arduous part of the business. From the stump to the nearest floating-stream may be a mile or two of heavy country. The teak to be worked out of the forests is too sparsely distributed for roads or machinery to pay. Elephant power is the most valuable adjunct for the work. The rainy season, when brooks and streams are full, the ground moist and slippery, and the weather cool for the animals to work, is the time chosen for dragging. The corners of the log are cut away at one end, and a drag-hole made for the elephant chain and the subsequent raft-ties, at each end. The dragging-paths get worn into troughs in which water lodges and facilitates the work. Every brook on the way is utilized, for though too scanty to float the log it lightens the labour. The elephants are worked a few hours in the morning and a few in the evening and turned loose at other times, with the fore-feet hobbled, to forage for themselves. The Karéns keep their elephants in excellent condition; such casualties as they have are due to anthrax, which spreads from the buffaloes, and to other epidemics. In the timber-yards at the seaports, on the other hand, in spite of grain and green feeding and other care, the animals are worn out in a few years. Elephants are heavy enough for



258. DRAGGING THE LOG.

259. PUSHING THE LOGS OFF THE SHOALS (AUNG).

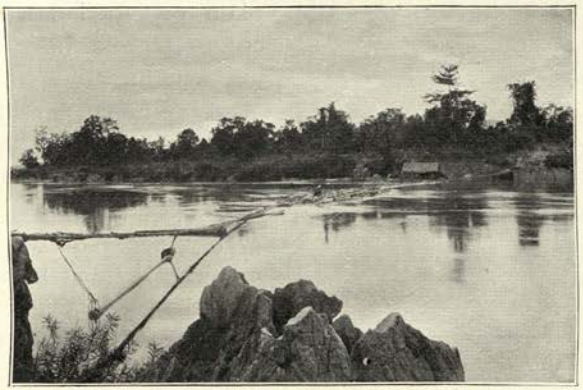
timber-work at eighteen years, and are at their prime from thirty to sixty. Females and tuskless males (*haing*) are worth one thousand to two thousand rupees ; tuskers from one thousand five hundred to four thousand. Tuskers are of use for manœuvring the logs in the shallow streams and getting them off shoals. The logs are not launched into the main stream or river until the last freshets of the season have gone down, for fear of the timber becoming unmanageable. The logs are allowed to drift singly as far as the deep water, where they are stopped by a boom, for sorting and rafting to port. On the Irawadi and Sittaung the main water-course is available for rafting, but on the Salween, only the last sixty miles below the rapids. The Salween tears its rugged course through the limestone mountains which occupy the centre of the Eastern Peninsula, traversing some ten degrees of latitude and tapping teak localities on a good part of its way. Deep tranquil stretches alternate with furious rapids, the violence of which may be judged from the fact that teak logs are often shivered in splinters. The foresters stamp the timber all over with their property-marks. They have to bide their time until the logs reach the rope-station or boom (*kyodán*) and can be sorted. In the south-west monsoon the logs have to be salved one by one by men in canoes. The deep-water raft consists of five to ten tiers of as many logs each, securely bound with rattan by the drag-holes to cross-poles, and linked with the same material. The raft is manned by four or five men, and is often several weeks on its journey. It may not have to bring up until it reaches tidal waters, when it is easily moored. But where the raft has to be stopped against the full force of a three to five knot



260. LAUNCHING NEAPED LOGS.

261. TIMBER-SALVER'S HUT.

[*To face p.* 118.

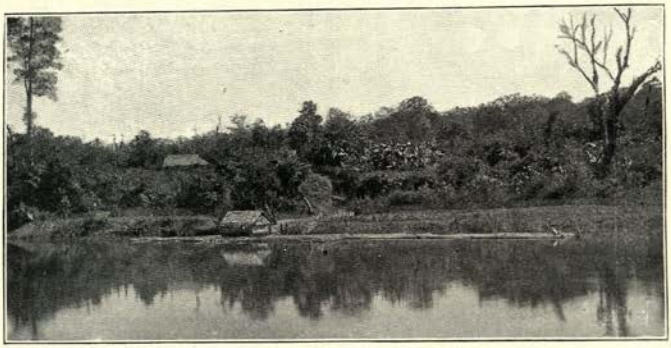


262. ROPE-STATION ON THE SALWEEN (KYODAN).

current, a remarkable device is employed. Two ten-foot handspikes, with a shoulder two feet above the point, have mooring-rattans from each end of the raft, one hundred feet long and an inch thick, bent on to them. One of these is sent ashore from the forward end of the raft and worked like a plough in the bank, going deeper as the raft slews round and the tension increases, and so stopping its way by degrees. If the first attempt fails a second is made from the other end of the raft, which is then the forward one. Arrived in port the logs are dragged up the mud-banks by elephants. But when the path is blocked, a powerful elephant sometimes carries a log bodily. The whole of the operations of bringing the timber to market are combined by a timber-broker (forester, *thiggaung*).

Teak cuts readily, though it blunts the tools very soon. There is little waste. Sawn planks are displacing bamboo for the better-class houses. Sawyers earn from one-half to one rupee a day. The indigenous carpenter's tools were a small adze (*pègôt*), chisels and gouges (*sauk*), awls (*lun*), and a rough saw (*hlwa*), besides *dâ* and axe (*paussein*). The Burman adopted the Chinese plane (*yuè-baw*, "selecting-shave") with the Chinese straddle bench. The English carpenter's rule is also general. When the impulse to good house-building was given by the production of cheap planks, the immigrants from China got the whole of the work. The Burmans have begun to oust them from the heavy carpentering and from the joinery as well. Ordinary Burman carpenters earn ¾ rupee a day, the better workmen 1 to 1¼ rupees a day, compared with the Chinaman's 1½ rupees. The wood-work is left

263. BINDING THE LOGS INTO RAFTS.



264. TIMBER-RAFT.

plain or is oiled with crude petroleum. A wooden house of the modern Burman pattern costs from three hundred rupees upwards; a bamboo house only twenty to sixty.

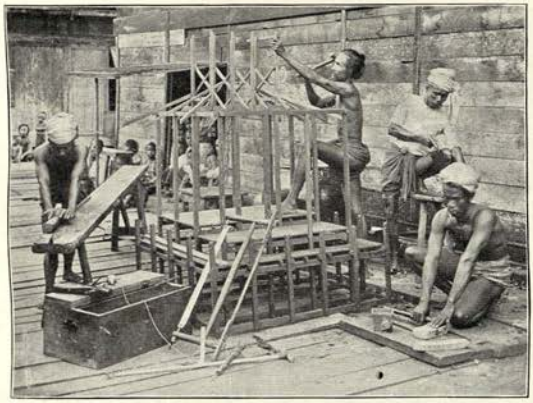
The Burman turning-lathe is of the usual primitive type; two poppets sliding in a bed, with centres to hold the work, round which a cord passes from the simple treadle-bar to a springy lath or bamboo overhead. But of late, mandril-lathes have been constructed after models in the steam-mill workshops (No. 187). Mechanical construction has great attractions for the Burman, and is stimulated by the high wages of labour. The foremen sawyers at the steam-mills are Burmans, the other hands natives of India. Menders of clocks and sewing-machines are in all the towns. An engine-erecter, who had set up machinery in most countries of Europe and Asia, said he had nowhere met the same natural aptitude for handling machinery as in Burma (*cf.* p. 10).

The floral wood-carving of Burma is remarkable for its freedom and spontaneity. Rich as the floral tracery is, the animal grotesques are laboured and deficient in fancy. The carving is done in teak-wood when it is meant for fixtures; otherwise, *yamanè* is preferred. The tools employed are chisel, gouge, and mallet. The design is traced on the wood with charcoal, gouged out in the rough and finished with sharp fine tools, using the mallet for every stroke. Teak-wood and *yamanè* have a coarse grain, in which fine detail cannot be rendered. Small and delicately elaborated figures are carved in sandal-wood and also in ivory. Whole tusks are carved over with figures of the Buddha and are dedicated in the *kyaungs*. In some of these the figures are modelled in a single piece under an

265. SAWING UP THE LOGS.

266. SORTING LOGS AT THE SEA-PORT.

[*To face p.* 120.



267. BURMAN CARPENTERS.

arbour of tracery, which entirely encloses them. Ivory hafts and scabbards of daggers and sabres are ornamented in the same way. The ivory carving is not polished.

The conventional flat design and painting exhibit close affinities to the mural decoration of the ancient Indian temples (Nos. 94, 272). The anachronisms and other naiveties of our mediæval designers are paralleled in modern Burma; witness the introduction of British officers with their field-glasses in the design of the Prince of Pagán destroying the monster at Hngep-pyittaung (No. 224). The medium used for painting is a coarse tempera. From the labels attached to European goods, many of which are excellent in design and colour, lessons in colouring and perspective have been learned. From photographs, ideas of accuracy have been gathered, and from illustrated newspapers, ideas of composition. Neither carver nor designer ever uses a model. The painter of No. 433 confessed that he had not seen the place himself; he had it described to him. In pure design without colour, the *shwezawâ* work is the best. It is a kind of drawing in lacquer, which appears black on a gold ground (No. 96). Of late the Burmans have attempted cuts on type-metal for illustrations of books (No. 276). They are executed with chisel and punch; the graver is unknown.

Ancient inscriptions are rare in Burma, although the *thamáing*, or depository for slabs recording the circumstances of religious foundations, is a recognised institution. In many of the *thamáing* at Pagán may be seen the ancient *Pâli* square character, of which the Burmese round character is a development. The square character is preserved in the *kambawâ* (No. 46). The late King Mindôn Min caused the whole of the Pâli text of the Tripitaka to be

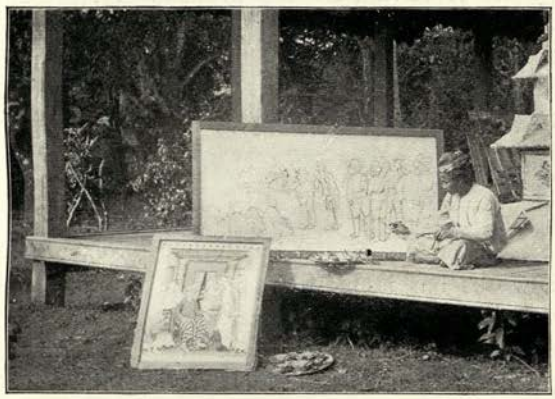
268. BURMAN TURNER.

269. BURMAN WOOD-CARVER.

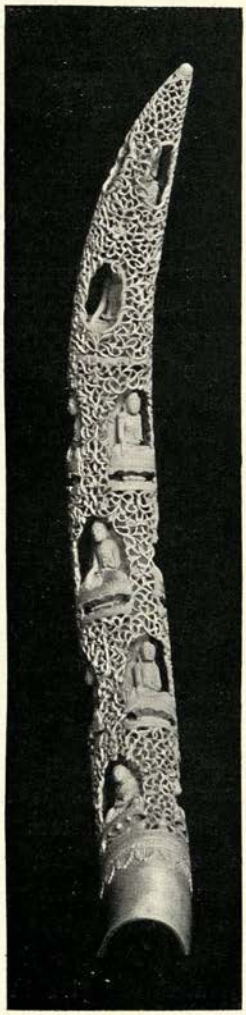
engraved on 729 marble slabs, 4 feet by 3 feet. These, set under as many stucco canopies are known as the *Kûthodaw* or *Law-kama-yazín* — the royal work of merit (No. 385). They constitute the most important of the King's religious foundations. A number of years were spent by a committee of learned *yahán* in editing the text. Certain portions have since been transferred to type, and in time the whole of this text will be available in print. The development of the round Burmese character out of the square Pâli was favoured by the nature of the material used for writing on—the leaf of the *pe* palm. The fan-leaf is split into its segments, which are piled, and dried under pressure. Then they are trimmed even, and punched with holes to file them by. The leaf is ruled with turmeric, and the writing is done with a sharp steel style, which scratches through the hard epidermis to the spongy layer underneath ; both sides are written on. The transverse strokes tear the fibre more, and leave a plainer mark, which leads to a minimising of longitudinal strokes. When the writing is complete, the wooden covers are lacquered, the edges of the leaves gilt, and their faces oiled with crude brown petroleum, which both preserves the material and brings out the writing. The oiling is repeated from time to time. The leaves become dark and friable in fifty years, and the writing hard to decipher. Manuscripts over two hundred years old are scarce. Copyists are paid one rupee per *inga* of ten leaves, the work of a day or two, according to their expertness. Until rag-paper began to be imported, the paper in use was

270. CARVED SCENE FROM ZAT.

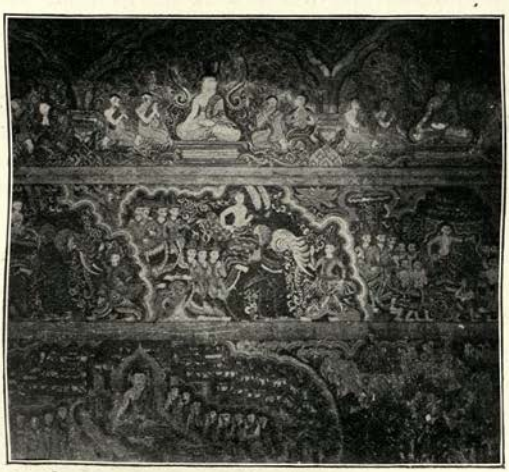
that made from the inner bark-layer of the *sekku-bin*, the same that the umbrellas are covered with (*ye-sekku*). The tree is common in the mountains



271. BURMAN PAINTER AT WORK.



273. CARVED ELEPHANT-TUSK.



272. MURAL DECORATION IN AN ANCIENT THEIN.

on the eastern border. The bast is frayed out in water and the pulp spread on muslin trays to dry. It is soft and strong, but uneven. It was used for writing on, in its natural cream colour, with a reed pen and Chinese ink, and

still is used by the Shans for their sacred MSS. The Burmans use the paper chiefly in the form of stiff tablets (*parabéik*), blackened, like the *thimbôn*, for writing on with a steatite pencil. Burmese type was cut (No. 452) and the first printing-plant set up in Burma by the American Baptist Mission. At present

274. PALM-LEAF MS.

there are a number of printing establishments owned by Burmans, from which quite a literature of their religious works has issued. At first the Buddhists of Burma considered print not good enough for the scripture canon. Modernised legends of the Buddha in his previous incarnations (*zat*) are beginning to form the foundation of a romance-literature of indigenous type. Newspapers have not yet taken a firm hold, even in the large towns; but news travels very fast in the ordinary way, especially news about the prices of goods. This western art has not contributed to the spread of western knowledge in the way that might be expected. The Yaw Mindyi, a minister of the late King Mindôn Min, made a most praiseworthy effort to popularise western ideas in a series of MS. treatises. A native undertaking upon a grand scale—nothing less than a Burmese encyclopædia—was on foot in the sixties, but fell through for want of organised support. In Japan, an analogous enterprise was successful. What applies to concerted action in matters like the above, applies equally to political combination. Few Burmans, even after years of schooling, learn enough to read an English newspaper with profit. To this day there is no Burmese manual for the study of English. The scholars learn only enough of the language to procure them employment as accountants and copyists. Similarly, there are few English who can understand a Burmese newspaper.

275. COPYIST AT WORK.

Dealers, with the exception of the

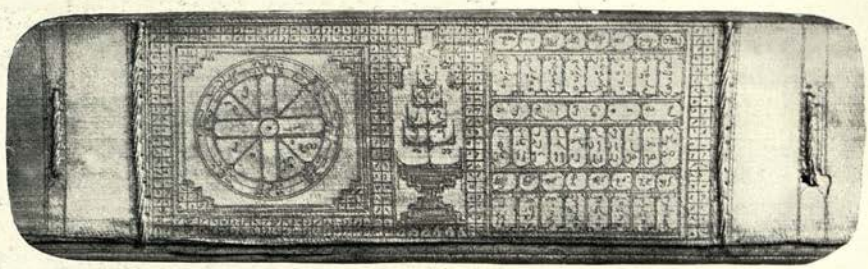
276. THE LORD OF HELL RECEIVES HIS STEWARD'S ACCOUNT OF THE PAINS INFLICTED ON SINNERS (p. 121).

dealer in medicine, who is at the same time the physician, do not receive the title *sayâ*—teacher, doctor—which is accorded to every master workman. The physician (*séthama sayâ*) makes no charge for his advice, but only for his medicines. There is, however, a school of doctors who oppose the use of drugs, and rely upon the regulation of diet and shampooing; they make their charge for the latter operation. Ague (intermittent fever, *pyâ-na*) is the commonest complaint in Burma, which no one escapes. The remittent form of malarial fever is also common. Attacks may be light and pass away of themselves, or they may be severe and protracted. Malaria is the chief cause of mortality. The common treatment is to encourage sweating. Aperients are not resorted to if it can be helped, as the Burmese drugs are drastic. In severe cases the head is shaved. Quinine was at one time making its way in the bazárs; but soon adulteration began to be practised, and it lost repute. The scheme of selling the Government quinine at the post offices may be effectual in rehabilitating the medicine. Santonin worm-tablets likewise had a great reputation until adulteration began. Rheumatism is common in Burma. It is treated by shampooing (*a-hnéik*), which in this complaint is most efficacious. *A-hnéik* is a kneading of the muscles and nervous plexuses; massage, in the sense of rubbing, is not practised. The expert shampooers possess an empirical knowledge of the interdependences in the nervo-muscular system which is remarkable. An attack of lumbago, which would cripple one for days, is cured in half an hour. Vapour baths, over the water of hot springs, are also resorted to. Heart-burn and colic are common ailments.

277. BURMAN APOTHECARY.

278. SHAMPOOING (A-HNEIK).

Dysentery is much less frequent in natives than in European residents. Consumption and pneumonia are rare, but coughs and bronchitis are common. Cancer is not unknown. Measles and chicken-pox follow a mild course. Scarlet fever does not occur, nor does typhus. It is uncertain whether typhoid fever existed in Burma or has been introduced; it is rare among the natives, but attacks Europeans in a bad form. Venereal diseases lurk in the towns. (For leprosy, see p. 41.) Diarrhœa and cholera recrudesce every hot season. There are no records of other pestilence. Small-pox rages in severe epidemics, but with greatly diminished incidence where vaccination has been accepted. Native practitioners were acquainted with inoculation. In introducing voluntary vaccination the British Government has met with great success. The introduction of this measure exemplifies how grotesque the arguments may be that prevail upon the people. The alleged motive of the government was too improbable; so wiseacres cast about for another. What more likely than a dream of the Queen of England—that a child existed in Burma who would overthrow her dominion! This child could not be known, but it would be reached and removed by the plan of poisoning the blood of the whole generation. It was many years before

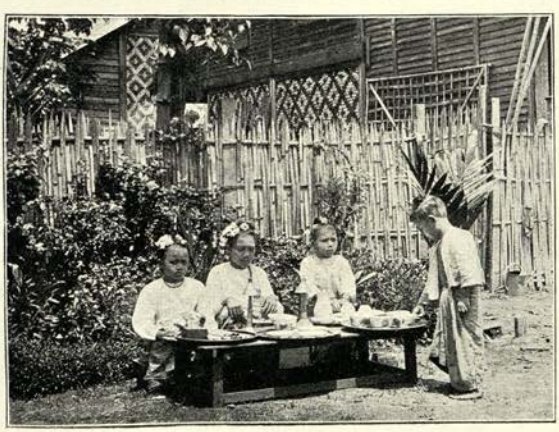


279. HOROSCOPE ON PALM-LEAF.

the myth was dispelled. In 1894, when small-pox was known to be approaching from Karennî, the Karén (nat-worshipping) village of Bîlin-Mèwaing among others, consisting of sixty souls, submitted to vaccination. The lymph took in all but sixteen cases. Six months later small-pox reached the locality. Twelve

280. KOTHENA YON (p. 191).

of the unsuccessfully vaccinated caught the disease, and ten of them died. None of the forty-four were attacked. These statistics could be multiplied. The medicine-dealers keep many of the crude commercial drugs, besides simples of their own collecting. Of the former, the principal are aloes, jalap, croton-seed, senna, bitter barks, catechu, opium, camphor, ginger, cardamom and other aromatics. The medicinal use of castor-oil is not known, though the plant is common. Spirits are now used medicinally. Many of the vegetable remedies are almost inert (see *The Burmese, what do they know of medicine?* by Dr. D. H. Cullimore). But there is one that deserves to be known, namely, the Shan remedy for tape-worm, *tôssé*, which is both effectual and mild. Among the mineral drugs are mercury, calomel, sulphur, blue and green vitriols, alum, salammoniac, nitre. There is a whole category of supposititious remedies, tiger's gall, rhinoceros' blood, ant-eater's scales, and so forth; they are charred before being made up. Allied to this class of remedies is that of charms, the vendors of which (nat-wives—*nakkadáw*) trade on the superstition that disease is caused by demons. Every patient will be as particular to mention his star as to describe his complaint. He will be advised to avoid certain classes of remedies on certain days. The "Sunday son" must not purge on Friday, and so on. In times of epidemic and panic, *thèbônzedi* are erected at every house, as they likewise are in cases of sickness (No. 431). They are merely of sand, held together with circles of bast. Sometimes they are erected to avert calamity declared to be impending in a *shwepe-hlwáza*, a message on gold foil dropped from heaven by a *Thadyâ* (p. 186). Images are dedicated



281. CHILDREN'S BAZAR (p. 10).

282. PREPARING TAWTHALIN OFFERINGS.

at the temples in the same spirit. *Thèbônzedi* are erected on the day of a sick person's planet, and decorated with flags according to the years of age. Here Buddhism, which knows of no vicarious merit (or demerit), is tainted by a survival of animism (p. 188). The merit of the act is intended to cancel the demerit of some troubled spirit which is seeking to possess the body of the sufferer. Offerings are likewise set apart for the troubled spirit in the forest, to divert him from the sick person. When an epidemic of cholera occurs, the whole village sets up a din at sunset with bamboo sticks, to frighten the demons away. But many minds are averse to such superstitions, and they seek for natural explanations. They ascribe disease to states of the blood, to "heats" and "vapours." The cooling qualities of nitre are extolled for the one, and the cordial effects of spice for the other. Dietetic questions interest everybody, and everyone has his or her pet nostrum. Very little operative surgery is attempted as compared with India and China—merely the opening of abscesses and setting of bones. Hare-lip and cleft palate, and the cognate deformities, appear to be frequent. The dressings applied to wounds and sores are chiefly turmeric, slaked lime, *nîm*-leaves. Successful lithotomies and other major operations, and the boon of chloroform, have spread the fame of western surgery in a vastly wider circle than it can reach itself. The sick are tenderly nursed by the Burmans, and never abandoned in panic fear as happens in epidemics among the hill-tribes. There are few greater sources of religious merit than ministering to the sick. During the puerperium, the Burman custom is to main-

283. BURMAN CARRIER.

284. BAZAR SCENE, PEGU.

[*To face p.* 128.

285. PEDLARS.

tain a fire of billets on a special hearth as big as the couch, and placed alongside of it, for five or seven days. The antiseptic property of the smoke may be of value, but the relaxing effect of the artificial heat is believed to be a reason why the Burman women are so much less hardy in this particular than the neighbouring races. The hospital of the Lady Dufferin Fund is helping to spread a more enlightened practice. The ratio of insane in the population is about a quarter of that of Western Europe and America, but is double that of India.

Almost the only dealer who hawks his goods in the street is the seller of oil (*hnanzi*, No. 282). He uses a light spring yoke of the wood of the *zî*-tree, the heavier form of which is seen in No. 283. By its springiness the yoke maintains the load at an even level, thus saving waste of work. As much as a hundredweight is carried for long distances. In merely shifting goods at warehouses, carriers will move two hundredweight. They earn six to twelve annas a day. The only vegetable oil used for burning is the oil or resin of the *ka-nyin* (No. 362). Chips are soaked in the wood-oil and made up into torches (*mîdaing*) with leaves of the pandanus. The oil is obtained by hewing deep recesses into the butts of the trees for it to collect in, and firing these from time to time to induce a fresh flow. In the valley of the Irawadi, the crude earth-oil from the wells at Yenándyaung is burned in open lamps. This is the earliest petroleum known to commerce, under the name "Rangoon oil." In recent years petroleum has also been found in Arakán. The out-turn from the Burma oilwells in 1894–95 was nearly eleven million gallons, valued at

286. TOY AND FLOWER STALLS.

287. COUNTRY SALE-DEPOT.

about one million rupees. At present both wood-oil and crude earth-oil are being superseded by kerosene. The crude earth-oil is used for preserving woodwork. But its place is being taken by the residues from the local refineries, now established in Rangoon.* Travelling pedlars hawk the silk goods of Burma Proper and all sorts of fancy nicknacks from the sea-ports to the villages of the interior. The approaches to the temples are favourite resorts of stall-keepers of all sorts of wares, especially of wax-tapers, plain and moulded, gold leaf, coloured paper flags and flowers for the votaries to decorate the shrines with, and toys wherewith to gladden the hearts of children—an act of merit befitting the shrine of religion in this cheerful land. In sad contrast to the gaiety of the booths is the spectacle of the lepers who beg for alms. The prominence of these unfortunates at such places creates a disproportionate impression of their numbers, high as these are (p. 41). The offerings dedicated on the occasions of *Shinláung fêtes*, festivals, and funerals, make the trades of manufacturing and distributing the requisites of the *kyaung* very important ones. The wares collected in the *paréikaya* shop used to be representative of the manufactures of Burma. But of late, imported goods—crockery, glassware, lamps and clocks—have become a regular part of the *kyaung* furniture, and are offered in meaningless profusion. This has helped to bring the *paréikaya* trade into the hands of foreigners.

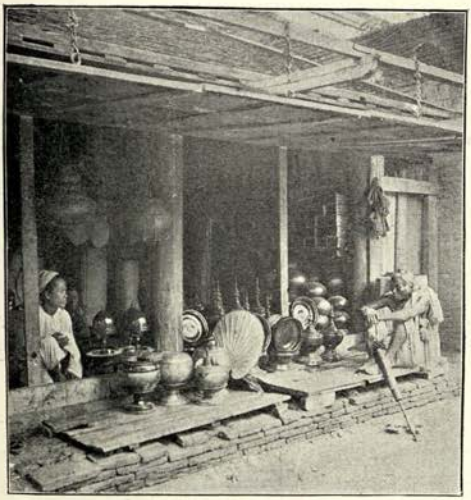
288. ROLLING CHEROOTS.

Every year, after the floods have subsided, Burman dealers establish dry-

* See *The Occurrence of Petroleum in Burma*, by Dr. F. Noetling.

289. LAUNG-GO POLING UP-STREAM.

[*To face p.* 130.



290. PAREIKAYA DEALER.

weather sale-booths (*tawzé*), for trade with the hill-people, at central points as far from the towns as canoes can navigate the stream. They sell dried fish and *ngapî*, salt, oil, pease, sugar, spices and tobacco, pottery and crockery, plain and coloured yarns, needles, thread, cloth of every sort, elastic belts, under-vests, matches, tapers and soap, kerosene oil, pencils, pens, ink and paper, playing-cards, beads, spectacles, mirrors and fancy articles from Europe, besides biscuits, sardines, and condensed milk. All these wares are sold in the larger villages as well. Sale-booths are set up at every festival, chiefly for refreshments. But there is nothing corresponding to the fairs of India and the West.

Both men and women smoke tobacco. Children begin at four or five (No. 21). The Burman cheroot (*seleik*) is a roll five to eight inches long and an inch thick, consisting of chopped tobacco-leaf and the pith of the tobacco stem, with a wrapper made of the inner skin of the spathe of the betel palm, or the spathe of maize, or else the leaves of *pauk*, *thanát* or *bambwè*, which are smoothed on a hot stone. The Burman exquisite toys with this cheroot much as the Japanese does with the fan. The fan is not affected by men or women in Burma. Good cheroots are also rolled of plain tobacco-leaf, in the Indian way; they are very strong. Unlike the Shans, Karéns and Chinese, with their pipes, and the natives of India with their hookah, the Burman sticks to the cheroot. Tobacco is grown on the silt banks left dry by the rivers (Nos. 191, 264); but the bulk is imported from the South of India. A delicate "birds-eye" tobacco is prepared by the Karéns and Shans on the North-East; it is shredded green, and does not keep well. At intervals on the main lines of

291. BAZAR SCENE, BURMA PROPER.

292. CLOTH BAZAR.

traffic are refreshment-booths, where fruit, sweetmeats, and tea are sold. Meals can be taken in the markets of the towns. In the villages casual travellers enjoy the hospitality of the people. In the afternoon the markets are closed; low tables are set in the roads, where cheroots, fruit, and sweetmeats are sold in the evening. Some of these refreshments are prepared on the spot, such as the *mônlebwè*, a wafer baked in the flame of a fire, in which it rises to an immense size.

The wholesale trade of Burma is conducted by brokers (*pwèza*) who receive a commission. Wealthy men operate with their own capital, others find investors and money-lenders to advance funds, some form partnerships and small companies to divide profits. Producers frequently bring their grain direct to the mills; but the bulk of the grain is bought up by the native brokers to the order of the exporters, most of whom never visit the interior. The interest on money is one to six per cent. per mensem. What is not hoarded in the form of plate and ornaments is put into trade or is put out to interest. Money-lending is not a special business because everybody practises it. Appalling as is the rate of interest—the measure of risk—such hard bargains are not driven as in India. Debtors when sold up can nowhere make a new start so well as in Burma. Brokers do banking in a small way; but banking has been made a regular branch of business by the Chettis from India (No. 364), who pay as much as one per cent. per month on deposits and charge one and a half per cent. on loans fully secured. European banks and investments with their high security and low rates of interest do not attract Burman capital.

The carrying business is mainly by water, for which Burma possesses unrivalled facili-

293. NIGHT BAZAR.

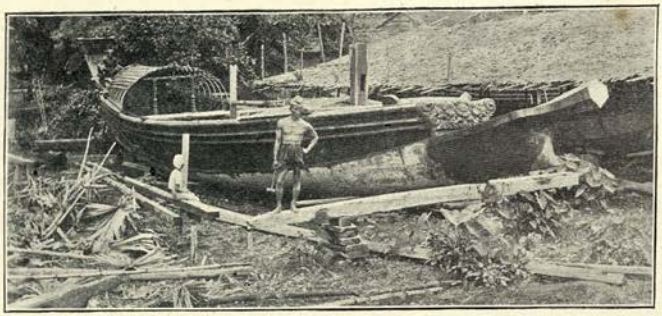
294. LAUNGZAT SAILING UP-STREAM.

[*To face p.* 132.

295. ROUGH-HEWING THE BOAT-HULL.

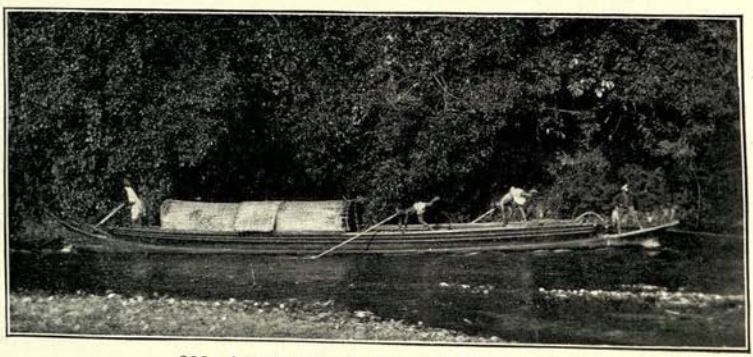
ties, especially in the floods. The building of boats is the art that most of all exercised the constructive skill of the people. The type of Burman boat, small and large, is the *laung*. It differs greatly from the ordinary dug-out of the Shans and others, and, if it implies a waste of timber as compared with the built-up craft, it still produces from a given log a hull of more than double the capacity of the dug-out. It bears bumping against rocks and snags better even than the dug-out, because the grain is nowhere cross. The wood preferred for hulls is *thingán*, which is tough and durable, steams well, and grows near the water. A sound straight tree of four to twenty feet girth and fifteen to seventy-five feet length is felled and hewn into a rough cylinder. A narrow groove, about one-tenth of the girth, but not less than six inches wide, is sunk along the flattest aspect of the log for about seven-eighths of the length. The ends are left solid, and the groove is cut down for two-thirds of the thickness of the log. Through this groove the log is hollowed out into a shell having a section like the letter **C**. The tool used (*kyettaung*) is a solid chisel of several pounds weight, lashed with rattan to a tee-headed handle, made from a branch, which allows of the tool being set at various angles and every part of the interior being reached, while keeping clear of the edges of the groove. Lightened of more than half its mass, the log is dragged to the water and floated to the builder's yard. Here the rough hull is adzed true outside. Circles of holes are bored through, at intervals, for a guide, and the shell is hollowed to a uniform thickness with the *kyettaung* and other special tools. Then the holes are plugged up

296. OPENING OUT THE BOAT-HULL.

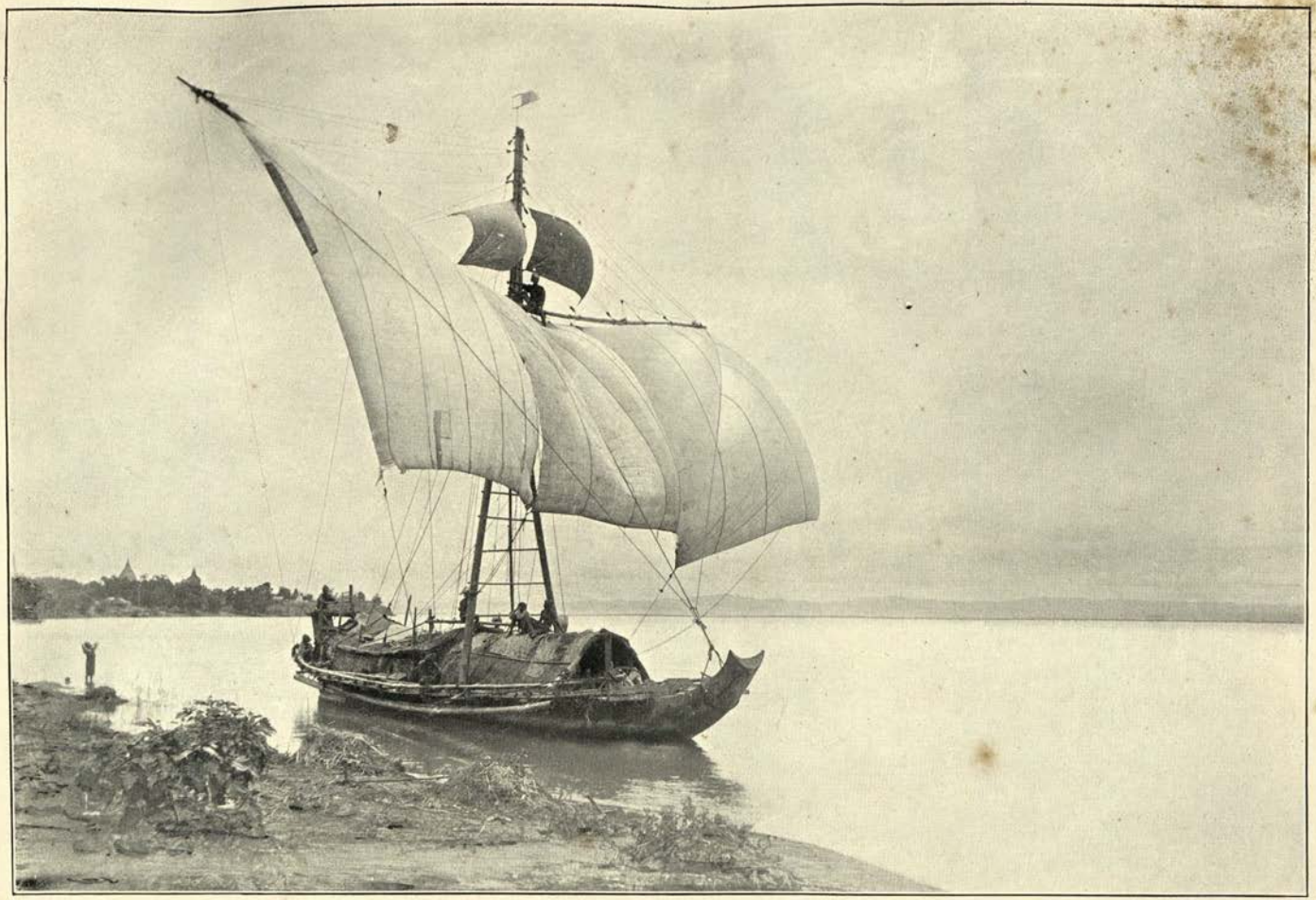


297. BOAT-BUILDER'S YARD (PEGU).

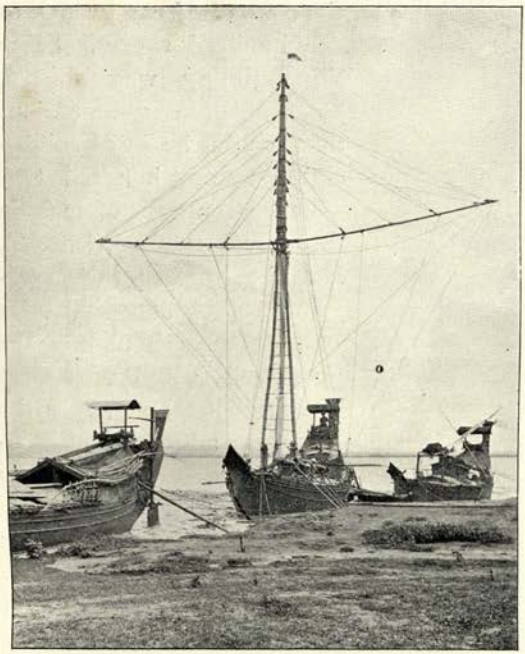
and the hull filled with water. When the wood is waterlogged, the hull is emptied and a slow fire made under its whole length. The edges of the original slot, which now blend into stem and stern and only remain vertical amidships, are gripped by two rows of wooden vee's lashed by green creepers, wet ropes, or iron chains, to long levers that have the bottom of the boat for fulcrum. From the power-ends of the levers, ropes are belayed to two bamboo rails pegged to the ground on each side. As the heat takes effect, and the hull opens out, its symmetry is carefully watched until the originally vertical edges of the slot are horizontal. The beam is now double what it was and the displacement several times greater. The opening out is allowed to go somewhat beyond the intended beam, and recesses are cut for the stout thwarts (*pagán-byin*). These are then put in place, and the shell allowed to close upon them. The levers are left in position till the wood is quite rigid. The capacity of the boat is further increased by building on sides above the solid hull. These consist of long seamless planks, stiffened by mouldings and ribs, and in the case of cargo-boats by an upper tier of thwarts; the join is luted from the outer side with bee-dammar (*púnnyet*). Such boats are built of a capacity of ten to forty tons. The rounded solid hull (*laung-gô*) is the most serviceable for the rivers of Burma, on account of the ease of getting it off shoals; the boat can be worked about in every direction till it wears a



298. LAUNG-GO POLING AGAINST A RAPID.



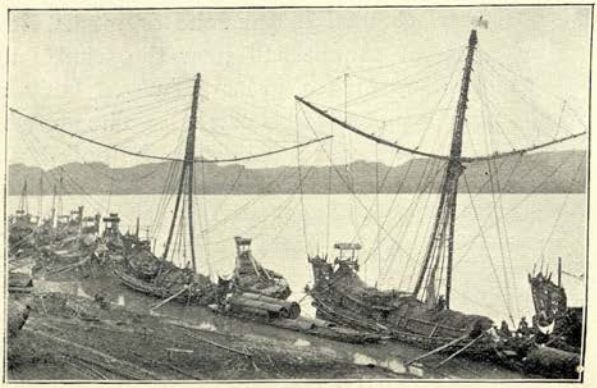
299. PEINGAW SAILING UP-STREAM. [*To face p.* 134.



300. LAUNG-ZAT POLING UP-STREAM.

channel in the sand or mud. But it cannot sail near the wind, and it makes great leeway. Only a square-sail is carried. The prow of the boat is solid and the bulk-head above is ornamented with carving. The still more ornamented poop has to be built up in the large boats, to get the full sweep of curve that is obtained in a single piece in the canoe (*laung*). The boat has a good deal of buoyancy even when full of water. The *laung-gô* is rather crank, a defect which is obviated by the use of bamboo side-buoys (*baw-wa*, No. 176). *Thingán* hulls last twenty to thirty years ; the canoe is used up to the last stump. When past repair it is sawn asunder and boards nailed across the sound pieces. A tub of this kind is a treasure to a child (No. 161). The anchor (*kyauk*) used to be a wood fork weighted with stone ; the European pattern is now general. The *laung-gô* is rowed with the stream only, by three or four sweep-oars ; it is poled up-stream. The boatman thrusts his pole from the hollow above the collar-bone. Thus the hands are free to hold the body down to the rail, and every muscle of the body is called into service. No. 289 shows the "tiger" style of poling, No. 298 the "scorpion" style. The crew of the *laung-gô* consists of three to five men ; they get their food and a stipulated sum for the trip, which comes to twelve to sixteen annas per working day. Cargo boats cost from 1,000 to 3,000 rupees, chiefly for the solid hull.

301. LAUNG-ZAT LOADING.



302. SHIPPING-PORT ON THE IRAWADI.

Canoes cost from twenty to one hundred rupees. Since ship-building was started, boats of greater dimensions than could be built solid—eighty to one hundred tons—have been built of teak on the carvel method (*zat-hle*). But the lines of the *laung-gô* are rigidly adhered to. A hull exactly simulating the solid hull is built with stout ribs and sheathing; then the sides are added—a most remarkable example of conservatism of type. These two classes of boats carry most of the rice to port. In Burma Proper, where timber does not attain such size as in the moist region, canoes only are made on the *laung-gô* plan; the larger boats have always been built up. In these the *laung-gô* type is also simulated, but not so closely (*laung-zát*, Nos. 294, 300). The narrow bottom is flat and is fixed to the side-planks of the lower hull by ribs. The planks are two to three inches thick and ten to twelve inches broad; they are held together by nails driven obliquely from recesses near the seams, which are luted with dammar, and are strengthened with ribs. The upper side-planks are attached as in the *laung-gô*. Poop and prow are strengthened by iron dee-nails along the seams. The capacity of such boats ranges from twenty to one hundred and fifty tons, and they cost from 500 to 5,000 rupees. The crew consists of from five to twenty men. They only sail before the wind and carry an immense expanse of sail, to stem the current of the Irawadi, which runs four to five knots in the rains. The course of the river and the prevailing wind are in their favour. During the rains these craft make two trips, north and south, and lie by in the dry weather. They convey the produce of Pegu to Burma Proper,—

303. BURMAN SEA-GOING CRAFT (KATTU).

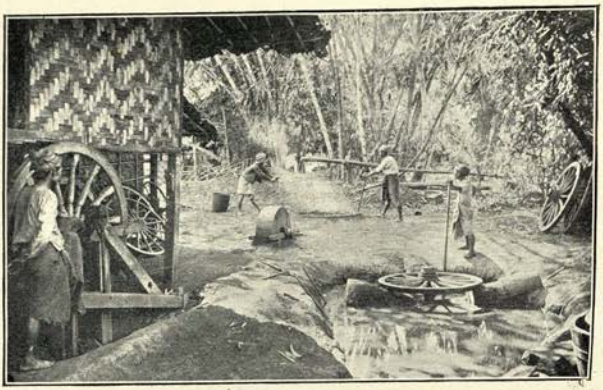
304. BULLOCK-CART, PEGU.

[*To face p.* 136.

305. BURMAN CARTWRIGHTS.

ngapî, dried fish, salt and rice, besides imported goods. They bring down the manufactures of the North—cutch, lacquer, images, and *paréikaya* wares. They have to endure a formidable competition from the river steamers. In its existing form, the boat of Burma presents no near affinity to the boats of neighbouring peoples. The types of architecture which the Burmans borrowed from India they have treated in a distinctive way which gives them independent interest. But the art which culminates in the stately ship of the Irawadi is purely their own achievement. The work derives unity from the noble balance of the masses and life from the spirited sweep of the curves. The severity of line is relieved by plastic incident in the rich carving. The structure itself is patent and not concealed (with the exception noted), and the decoration goes hand in hand with it. Besides their own type of boat, the Shan type (No. 320) has been developed into a large craft for carrying earth-oil in bulk—the *peingáw*. Two long, partially-hollowed teak logs form the sides of the lower hull, with several thick planks intervening, for the flat bottom. Two planks above complete the sides, all held together by nails and ribs as in the *laungzát*. There are outrigged bamboo galleries for the crew to row and pole, which allow of the deck-house being carried from end to end, providing accommodation for several families. The rig is the same as in the *laungzát*. In tidal and salt waters, boats have to be beached once a month to bream the bottoms and destroy the teredo. The rest of the woodwork and tackle is protected with earth-oil. The boats of Arakán are on Indian lines. There is

306. BUFFALO-CART.



307. TYREING THE WHEEL.

a shallow dug-out bottom with three or four side-planks built up from it. The planks are held together by cane lacing, with a caulking of grass. They are very crank, but are good sea-boats, nevertheless. The only decoration is a rough crocodile's head at the bow. The boat population of Burma in 1891 was nearly 84,000, or about 1·5 per cent. of the whole population—"greatly in excess of the proportion borne to the total by the maritime population of the most maritime nation in the world" (Census report, p. 34). The only sea-going craft are the few score *kattu*, small junks of twenty to sixty tons, manned by five or six *Taláings*. They venture as far to sea as the Nicobars, where they ship cocoanuts in the fine or north-east monsoon. The rest of the year they lie by. The *kattu* are built at Dawè ("Tavoy"), and cost from one to two thousand rupees. They carry a compass of European make for use in thick weather; but the navigation is empirical.

The cart-building exemplifies the Burman love of curves. In Burma Proper the root-wood of *shâ* (cutch) is dug out for the sake of the bent timber. In Pegu curved branches of *thingán* are used for the body. For wheels, solid discs of *kaung-hmu* and other woods were used in Pegu, where timber grows large (No. 306). In the North the solid wheel is still made up of three pieces, held together by mortices and tenons (Nos. 301, 309). *Padáuk* is the wood preferred for these wheels. They have a very long box for the axle, which is of *pangá* wood; the axle-box is hooped with rattan. Since the introduction of spokes and iron tyres, skill has been concentrated on the wheel; the body of the cart preserves its local type. The Burman has proved the best wheelwright of the East, both

308. PLEASURE-CART, BURMA PROPER.

309. BULLOCK-CARTS, BURMA PROPER.

[*To face p.* 138.

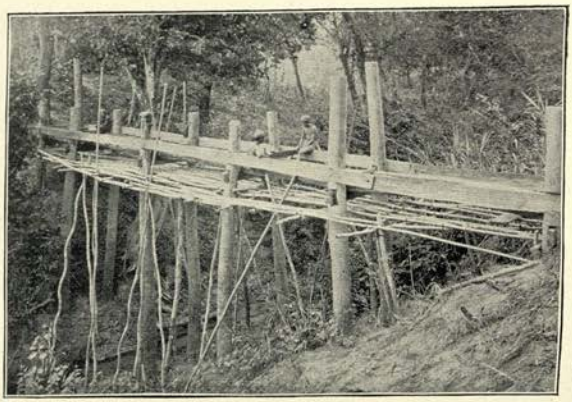
310. BURMAN PONIES.

for heavy wheels and the light spider wheels he uses in pleasure and racing-carts. The Burman employs a very long hub to steady the wheel, which is as yet unprovided with turned axles and boxes. *Padáuk* and *pyinkadô* wood are used for hubs, with plain iron bushes at the ends. Teak is used for spokes and felloes. The axle is of imported round bar iron, with plain linch-pins; the end of the wooden axle-bed forms the shoulder. The bar-iron for tyres is likewise imported. Imported springs are coming into use in the light carts. European vehicles built by Chinese are used by well-to-do Burmans in the towns; they exemplify to the natives a novel departure in luxury, in which not splendour, but comfort is the standard.

The country roads are merely the tracks made by the carts. As the bullocks travel in the line of the wheels, the road is passable until the ruts are so deep that the axle-bed scrapes the mound in the centre. Then the track is abandoned for one to the right or left. The same thing happens when the road is too heavy or when a tree falls over it. In the rice country the grain is carted across the fields. But in the dry zone a roadway is left between the fences of the fields, as is also the case in the eastern hill-plateaux. A few state roads (*minlan*) following the high ground used to be kept clear, but the only regular road-making was done near to the capital. Cart-tracks do not penetrate the hill districts to any distance.

The Burman pony is small — eleven to thirteen hands—but is said to have the best constitution and the greatest endurance of any breed. In Pegu, with its damp climate, the breed does not flourish so well as in the North. The ponies exported from Pegu are brought down from the

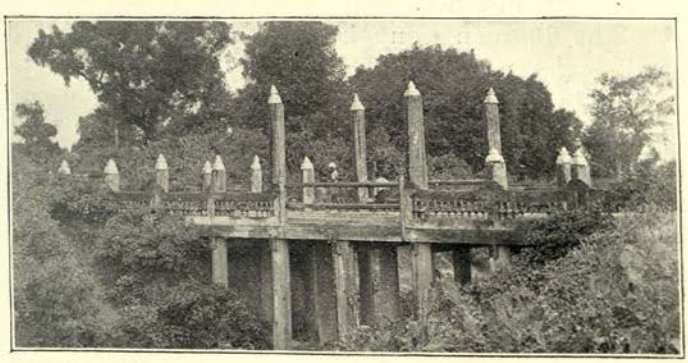
311. WAYSIDE REST-HOUSE.



312. COUNTRY BRIDGE.

Shan hills, where alone breeding is a regular business. The Shan pony is stouter than the Burman, but not so hardy. The Burmans train their ponies to amble at a forced pace by sawing the bit as they urge them on ; their ponies' mouths become hard in consequence. Ponies used to be worth twenty to fifty rupees, but now many times more. Arab stud-horses have recently been introduced by the British Government. Ponies were used for riding only, doubtless owing to the want of roads and vehicles good enough for quick draught. Little or no leather is used in the Burman saddle and accoutrements. The seat is a thick pad stuffed with cotton, with a hollow to leave the backbone free. The girth and stirrup holders are cotton web, the bridle and crupper are of thick cotton rope, plaited over with red cotton yarn ; the stirrups are of brass, the plain bit is iron (No. 228). The Burmans hog their ponies' manes, but they admire a long natural tail. Very few animals are left entire.

Travel is made easy in Burma. There are rest-houses (*zayát*) for travellers at every town and village and at every stage on the road. Both these and the needful foot-bridges (*tadâ*) are provided from religious motives. The foot-traveller will get a lift on his way by cart or boat, and will take an oar or a hand at a job in return ; those who can afford it pay their way. The Burman is a poor linguist, and is wholly engrossed with the language and ways of his own people. The aliens on his soil and the neighbouring races meet the Burman half way, saving him the need of learning languages and adopting from him their notions of culture and fashion. Encountering, as he does, within the limits of his travels, a material welfare little



313. ROYAL BRIDGE.

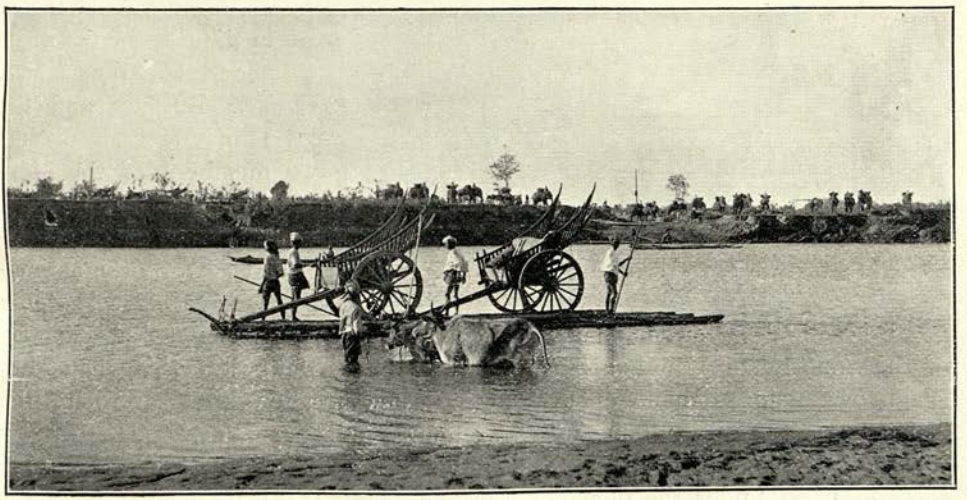
314. TRAVELLING WITH ELEPHANTS. [*To face p.* 140.

inferior to his own—not penetrating as far as China or India, where he might witness the dire struggle for existence which has disciplined the races about to compete for his soil—the Burman fails to realise how enviable is the lot he

315. TOWN ENVIRONS IN THE DRY ZONE.

316. CARVED FIGURE OF ANANDA (p. 35).

now enjoys and to recognise the nature of the influences which may effect the decline of his prosperity. Great as are the facilities for travel from the native point of view, to Europeans the discomfort of travel, once off the lines of rail and steamer, is so considerable that few who can avoid it visit the interior.



317. FERRY STATION.

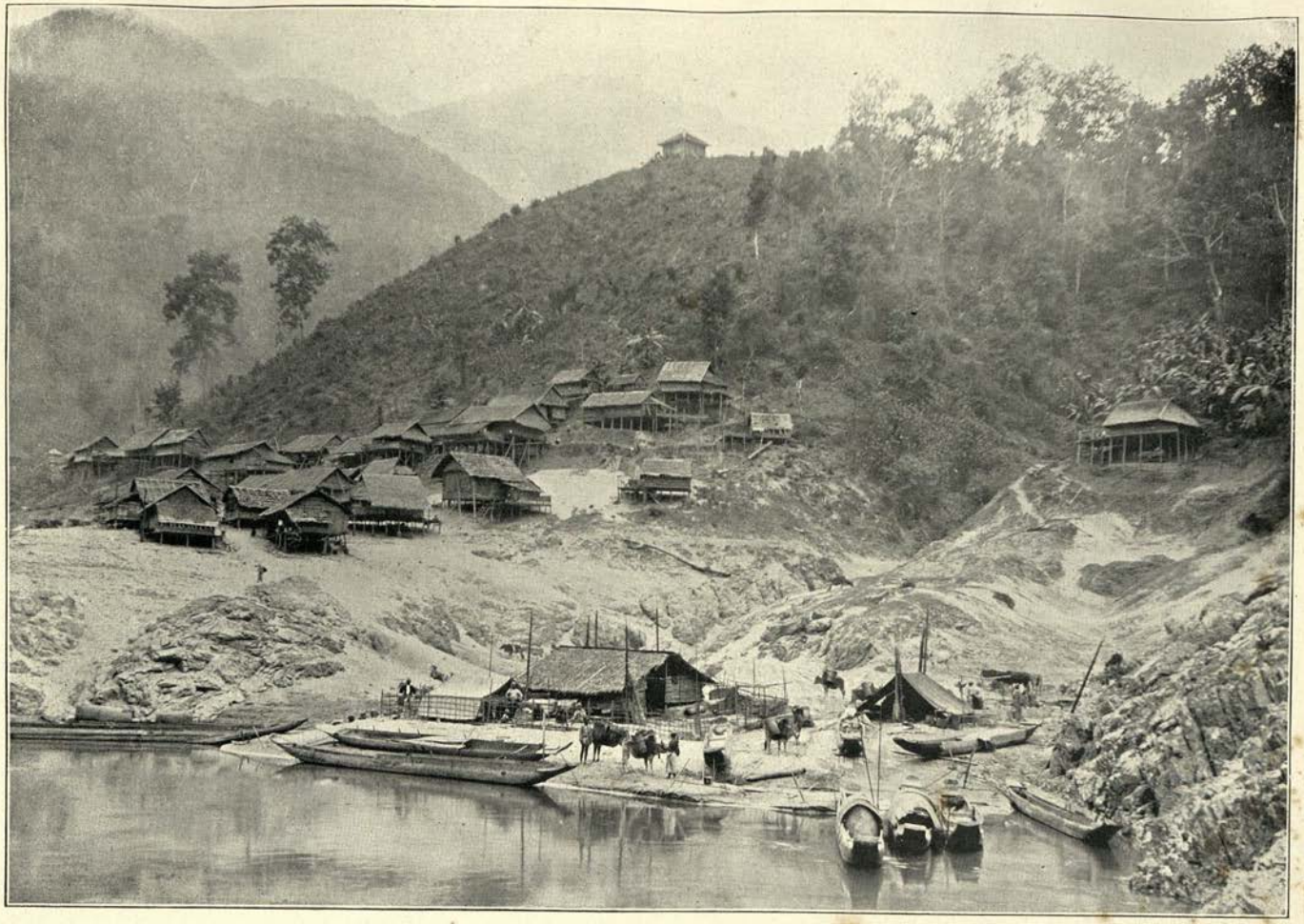
318. SHAN CAMP IN THE LOWLANDS.

CHAPTER VI

ALIEN RACES

319. SHAN BULLOCK CARAVAN.

UNLIKE the homogeneous populations of the West and the Far East, most Asiatics live in the presence of races alien to themselves. The Burman and the Mun races, distinct members of the Mongolian family, who struggled for the supremacy for over a thousand years, have become fused, as did the Normans and Saxons. Such blends of different varieties of the same human family are believed to produce the best races. The Mun (Peguan, Taláing) language survives in a few localities, but elsewhere the Taláings no longer maintain any separateness, in name or sentiment. Unless where there is occasion to emphasize the distinction, the Taláings are here comprehended under the name of Burman. But there are races on the soil



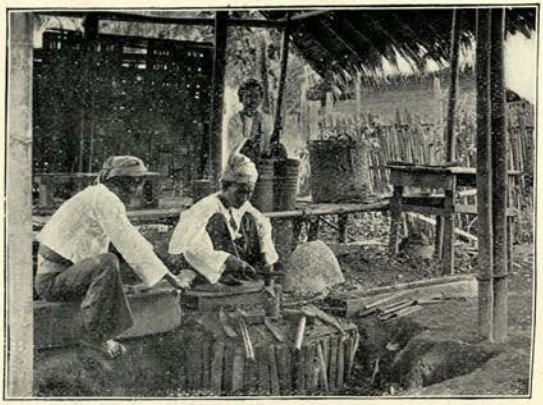
320. SHAN VILLAGE ON THE SALWEEN.

[*To face p.* 142.

321. SHAN CARRIER CARAVAN.

which, though they frequently intermarry with the others, nevertheless, in the main, continue distinct. The Shans are the most important of these. They contested the mastery with the Burmans and Taláings, and secured it, too, in the fourteenth and fifteenth centuries; subsequently they were reduced to tributaries. The Shans are broken up into a number of principalities, of which forty acknowledged the suzerainty of Burma, while others are under that of China and Siam. The principalities are further split up into chieftaincies. The area of the forty states is about 40,000 square miles. The name *Siam* is believed to be merely the French way of spelling *Shan* ("Sciam;" *a* in *fan*). *Shan* is the Burmese name for the northern branch of the great race that calls itself *Taï* (free-men). The southern or "Siamese" branch the Burmans call *Yôdayâ*, the name of its ancient capital above Bangkok (*Bangauk*). The relations between Siam and Burma are at present very slight. The northern Shans who trade to Burma and who settle there divide into two branches, the Yun, who wear their hair short like the Siamese, and to whom the Uzimbôk are allied, and the Yôn, or Muné Shans, who wear their long hair in a top-knot like the Burmans; they are the most warlike, and their *rôle* in Burma is the most considerable. The stature of the Shans is somewhat less than that of the Burmans; they are of a lighter complexion, and of a more pronounced Mongolian type. A large proportion are pock-marked. The men tattoo in the same way as the Burmans, but much higher up the body and lower down the

322. SHAN SHINLAUNG FETE.



323. SHAN BLACKSMITHS.

legs, and have more *sénî* on the rest of the surface. *Dâbyî* and *thenabbyí* are universal. Both sexes chew betel inordinately. The Shan men are recognised by their Chinese pantaloons. These are very wide, and are hitched about the waist in the same way as a loincloth, without the help of a belt ; they can be worn long or short, and tucked up as close as *kadáung-chaik*. Both men and women wear a huge hat of soft straw plait (*kamáuk*) with an oiled-silk cover, or else a stiff *kamáuk* of bamboo spathes. The jacket is of the Chinese type, but quilted, and with the margins scolloped. The women wear a *taméin* or *lôndyî*. For *gala* the Shans get themselves up like Burmans. The Burmans, on their part, adopt Shan pants and *kamáuk* for journeys. In his own country the Shan occupies the lowlands, as the Burman and Taláing do in theirs. The more aboriginal tribes, such as the Kachín, are confined to the hills, where they are practically independent. Even the peaceful Karéns of the Shan hills rarely see the tax-gatherer, who, at the most, levies a few cotton blankets or tikals of wax. The chiefs (*Swabwa*) of the principalities imitate the state of the Burman kings, with palace *pyatthat* and other insignia of sovereignty. One white umbrella is their prerogative. Dependent on the chiefs are the nobles (*amát*), the hereditary governors of various degrees, *myoza*, *thamâdî*, *hein*, and village headmen (*puké*). The common people are bound to the soil in a kind of serfdom, until they can buy themselves free. This costs seventy-five rupees ; then the man is exempt from taxation and *corvée*. A man's labour belongs to anyone who will keep him and pay the above sum on his behalf ; the servitude which this involves is generally of a mild description. The character developed under such conditions contrasts unfavourably with that which

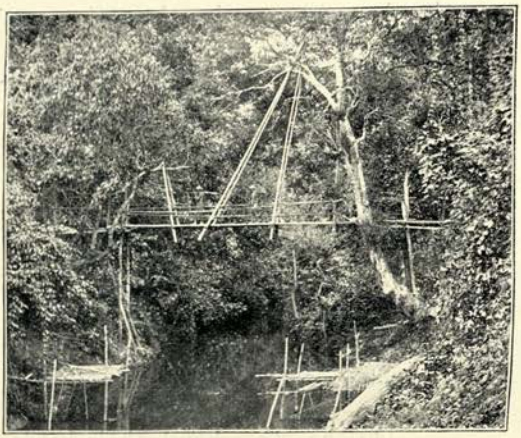
324. SHAN IMAGE OF THE BUDDHA.

325. SHANS PREPARING THEIR RICE-FIELDS. [*To face p.* 144.

326. KYAINGTON SHANS.

the democratic despotism of Burma has nurtured. Respect for age, life, property, and honour are less. Though Buddhism is diligently observed in externals, it is less operative than in Burma, even the *yahán* being lax. The ancient animistic cult is practised in the shadow of the Buddhist temples. There is less education, especially of women, who, moreover, marry—or rather are given in marriage — before maturity. On the other hand, their harder circumstances and greater pressure of population have produced in the Shans habits of greater industry, and of greater neatness and order in their belongings than the Burmans evince. Though they are addicted to gambling, the Shans are a canny race. The first mark of their settlements is the fencing in of every plot. But they are great gardeners, and have better occasion for fences than the Burmans. With less freedom and elbow-room, not having extensive alluvial plains in their country, the Shans are driven to the expedients of terracing and irrigating the soles of the mountain valleys and favourable parts of the undulating land. By these means they render areas available for permanent (wet) cultivation of rice, which would otherwise only give a *taungya* crop once in ten years. In some places they get two crops a year. The Shans breed cattle extensively, and breed very fine ponies. They are the best metallurgists of the north of the Peninsula. They excel the Burmans in cane and bamboo work, but are inferior to them in woodwork. The Shan canoes on the Salween are of teak, merely dug out (No. 320). The Shans are expert boatmen and timber raftsmen. The ferryman stands on one foot on the poop of the canoe with a long-handled paddle, which

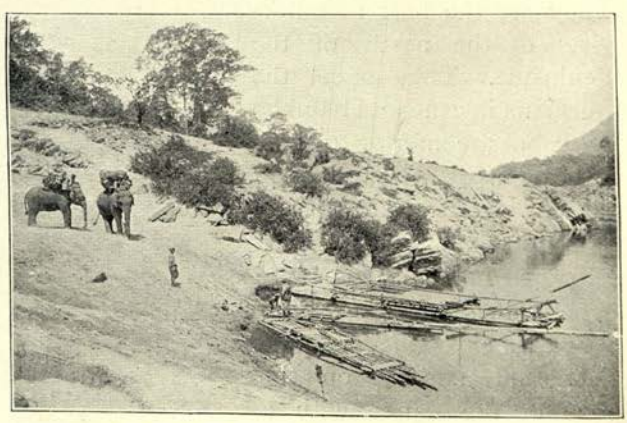
327. SHAN-CHINESE.



328. KAREN FOOT-BRIDGE.

he works with the free foot and with both hands—not a muscle of the body idle (No. 193). But it is as caravan traders that the Shans chiefly figure in Burma. They carry produce and wares between the emporiums of Burma, and the land-locked areas of their own and contiguous territories. On their homeward journey they take salt, salt fish, and *ngapî*, and the general class of goods named at p. 131. The caravans bring down tobacco, lac, ground-nuts, *thanakkâ*, garlic, and seeds. The carriers' kit is of the lightest; each man has his rice supply in a cloth roll tied about his waist. The goods are carried either by men or by pack-bullocks. The men travel about fifteen miles a day, and carry about eighty pounds weight. The bullock-caravans travel about ten miles, and the animals carry about two hundredweight, including gear. The bullocks are turned loose to forage for themselves in the afternoon. The Shans celebrate the same Buddhist festivals as the Burmans, and in much the same way. Their funeral observances are alike.

The Uzimbôk are a branch of the Taï family, who migrate to Burma and settle on second-rate land which they find idle, and which they improve. They are a steady and law-abiding people. They dress like the Burmans, but the men wear their hair in a very peculiar fashion, cut moderately short at the sides, like the Siamese, and cropped short from the forehead to the crown, where it stands up like a brush. Other Shans to be met with in Burma, having distinctive dress and customs, are the Kyaingtôn Shans and the Shantarôk (Shan-Chinese). They come



329. KAREN FERRY-RAFTS ON THE SALWEEN.

330. SHAN METHOD OF THRESHING.

[*To face p.* 146.

331. KAREN VILLAGE.

in small numbers, chiefly as pilgrims to the Buddhist shrines, of which the chief is the Shwe Dagôn, in Rangoon (p. 188).

The Karéns are the most important hill-race of the country, and best exemplify the mode of life of the quasi-aboriginal tribes, whom Burmans, Taláings, and Shans have kept out of the plain-land. The "white Karéns," Sghaw (*Sghrraw*) and Pwo, occupy the mountains between Burma and Siam. They have colonies in mountains far to the east and west, and have also spread into the plains adjoining. They call themselves *Baganyáw* (*Bghrraganyáw*), and call the Burmans *Bayáw*. The Burmans call them *Kayín*, and familiarly *Tha-ngè-dyín*—play-mate, in much the same way as we say "Jack Burman" and "John Chinaman." The Karéns get their living by making hill-forest clearings (*taungya*), on which they raise one crop, and remove to fresh sites every season. On the fringe of the mountain tracts the Karéns are more or less Burmanized, and practise Buddhism, being attracted by the prestige of the religion, with its great festivals in which everyone is free to share—especially now that they can mingle in the towns without fear of their quondam oppressors. The barbarous *tôgwin*, which the Burmans themselves are beginning to disuse, is one of the first marks of the contact of the Karén with the dominant race. The Karéns settled in the lowlands are known as Taláing-Kayín, and Bamâ-Kayín. The men speak Burmese, and dress like Burmans. The Karén is noted for truthfulness and chastity. The former characteristic is probably to be accounted for by absence of coercive *régime*, their society being, as Macpherson says of the Khonds, pervaded by

332. KAREN MOTHER AND BABE.

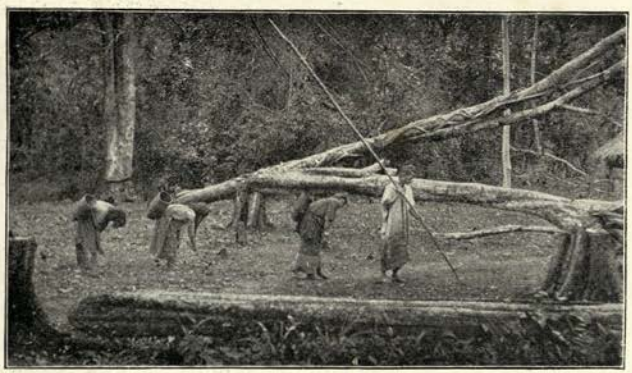
333. KARENS BRINGING ELEPHANTS TO MARKET.

"a spirit of equality, and governed by the moral influence of its natural heads alone." (Herbert Spencer, *Principles of Sociology*, Vol. I., p. 407.) The chief of these elders is called *Sawkè;* he gives his name to the village. The faults of the Karéns are their dirt, their addiction to drink, and a degree of superstition so extreme that a motherless infant is refused adoption for fear of turning the wrath of a vengeful demon upon the foster-mother. In epidemics of cholera and small-pox the Karéns abandon their villages in panic fear. The Karéns are shorter but of stouter build than the Burmans and Talaings, and of much fairer complexion. But their name of "white" Karén is derived from their clothing. Very characteristic is their short upper arm. Young people of splendid physique may be seen; but the conditions of life are so hard, and malaria is so prevalent in the forests, that the population remains stationary—by the census of 1891, 633,600. The toilsome Karén finds lightness of heart in the liquor he brews, a remarkable contrast to the vivacious and abstinent Burman. The contrast is borne out in the dreary wail of the Karén music and the bright and exuberant cadences of the Burmese. Karén children grow independent very young (No. 355), and begin their heavy outdoor labour soon. Early physical exertion possibly accounts for the second moral quality noted above. The hill-cultivation is greatly at the mercy of the seasons, from burning-time in April to harvest in October. The hardship is aggravated by a superstition of divination-bones (*Kyeyyo*) which often tabooes the most eligible sites. Scarcely have the crops been garnered than the clearing of a fresh site for the village begins.

334. KARENS GOING OUT TO WORK.

335. SHAN VILLAGE ENVIRONS.

[*To face p.* 148.



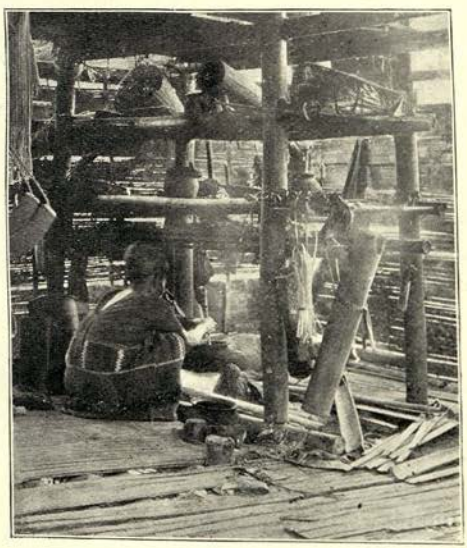
336. KARENS SOWING THEIR CROPS.

The primitive Karéns in the remote hills build one or more huge bamboo barracks, partitioned off for the different families. Those more in contact with civilization build separate huts. When the new settlement is complete, the Karéns, both men and women, carouse. From February to April each household is hard at work clearing its cultivation-plot of four to eight acres of forest on the hill-side. Bamboo forest is preferred ; occasional trees of large size are killed by ringing, or are lopped to get rid of their shade ; many trees are felled (No. 105). The lumber is left to dry for burning, till the rain clouds begin to gather. Sometimes an unexpected break of the monsoon prevents the burning and renders the whole labour futile. After the first burn, the residue is stacked against the standing trees and burned again. When the rains have set in, the seed is sown. A man goes in advance and makes rows of shallow holes with a hoe mounted on a long and tapering bamboo staff ; the free or wide end is furnished with openings in the side, which cause the bamboo to emit a musical note at each stroke. Women with seed-bags follow ; they put in the rice and the secondary crops (*hnan*, cotton, and, in a few localities, teak-seed for the government, No. 244), in alternate rows, and close the soil. Watchers' huts are built, and the birds scared till the seed has sprouted. From that time till the crop is thick it has to be assiduously weeded. If the cultivator falls sick for a fortnight the weeds gain ground, and he cannot come up with the work again. The clearings have to be fenced to protect them against deer and pigs, and the rats have to be kept down by lines of traps which often extend for miles. In years of bamboo seeding (p. 112) the rats multiply to

337. KAREN CROP-WATCHER'S HUT.

338. KARENS CUTTING THEIR CROP.

such an extent that they destroy whole crops and stocks of corn and produce famine. Towards harvest time birds have to be scared again. The rice crop is generally ripe before the last rains fall. A chance break is taken advantage of to cut, dry, and thresh the corn, which is got under cover in a bin on the *taungya*, or *punzo*, as it is called when done with. The secondary crops ripen later. Cucumbers, pumpkins, marrows, brinjals, and other coarse vegetables, and sometimes tomatoes, are sown on the margins and along the pathways. In a good season the Karéns get about double the quantity of grain they need for living. The whole of the secondary crop is for trade. In the moist ravines they cultivate the betel-palm and betel-vine, and they have taken to orange gardening at the foot of the hills. They also collect the wild betel-vine and honey by climbing high trees (No. 362); the tree-ladder is made by driving bamboo spikes into the wood. The only honey of Burma is wild; but bees frequent the limestone caves to such a degree that in some places the right to collect honey and wax in them is farmed out. Honey sells for ten annas and wax for two and a half rupees a viss. The staple food of the Karéns is rice. They make a curry in the Burman way; with it they eat *ngapî*, salt fish or fresh fish, or the flesh of pig and deer, especially the "small deer" they trap at the *taungya*. They keep goats, poultry and pigs, which latter are the scavengers of the villages. But the chief purpose for which these animals are bred is to be killed and offered to the *nats*, who have to be propitiated on all occasions. At every village site and clearing for cultivation a



339. KAREN WOMAN COOKING.

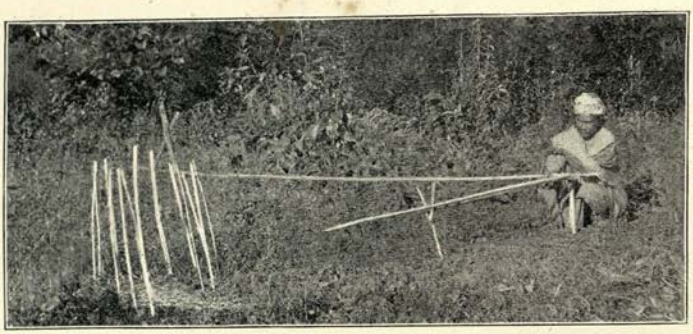
340. SHAN CAMP IN THE FRONTIER HILLS.

[*To face p.* 150.

341. KAREN LIQUOR-STILL.

miniature bamboo hut is made (*tâ-lhû*, No. 337), and furnished with utensils or symbols of such. The joints of bamboo piled against the horizontal bar represent vessels for the blood of the offering; the whole offering is really appropriated by the votaries. The *yahán* have persuaded the Karéns under their influence to discontinue keeping animals, so as to be out of temptation to sacrifice to *nats*. The Karén idea of *nat* is exclusively an evil spirit, whereas the Burmans have the conception of *thadyâ* and *byammâ*, beings of a transfigured human nature; by them *nat* is chiefly used in this sense (p. 186). The Karéns also offer to the *nats* the liquor they brew (*kaung*), which is distilled from a wort made by setting boiled rice to ferment. The drinking of this offering at the shrine is accompanied by saltatory movements. What the Karéns can save, they invest in purchase of elephants (No. 333). Owing to the transient nature of the hill-settlements the paths do not get well enough worn for pack-oxen. The elephant is the only beast of burden available to them; an elephant can carry five to ten hundredweight in the hills (No. 314). A small village clubs together to buy an elephant to carry in the corn and take the secondary crops to market; well-to-do villages own several elephants. Individuals who own a couple are accounted wealthy, but some own as many as twenty. They hire the animals out for carrying produce or for timber-work, or engage in this business on their own account. Their spare cash the Karéns bury in the earth or hide in growing bamboos. The point of the *dâ* is struck into a green culm so as to open a slit. The rupees are dropped in, the *dâ* pulled out, and not a trace remains. Karéns are good workers in bamboo and cane, and are excellent woodmen. They are expert in

342. KAREN HIDING COIN IN A GROWING BAMBOO.



343. KAREN SPRING-SPEAR (DYAN.)

making traps and snares for animals, whose habits they observe closely, and whose calls they mimic. Squirrels are their principal quarry. For deer they set a spring-spear called *dyan* at a salt-lick. This is a source of danger to travellers, who have to be on their guard for the warning sign set at the approaches to the *dyan*. They keep common wild cocks and pheasant cocks, as well as doves, for decoys. The decoy-cock is tied by the leg to a post in the centre of a circle of snares; when a wild bird hears him crow and comes to fight he is caught. The chief game of Karén children is transfixing bamboo hoops as they bound past, a practice for spearing running game. The Karéns use a cross-bow (No. 204), with simple, and occasionally also with poisoned arrows. All the Karén utensils are of home manufacture, with the significant exception of the *dâ* and axe, their chief implements, which are made by Shans and Burmans. They even make rough pottery when at a distance from the market. The women spin, dye, and weave their own yarn; but they are beginning to use the ready-dyed yarn that is imported. Every member of a Karén household labours for the common fund. Young Karéns do not marry till mature—twenty to twenty-four. Marriages are arranged by the elders; but, if a pair mate of their own choice, the lad has to give a buffalo or its value to the girl's parents. Unlike the marriages of the civilised races of the country, the Karén marriage is a great festivity. Karén unmarried women wear only a long smock (*thindáing*) of plain white. Married women wear a blue embroidered smock over a figured loincloth. Men and women

344. KAREN HUNTERS BRINGING IN WILD PIG.

345. KARENS THRESHING ON THE HILL-SIDE.

[*To face p.* 152.

346. KAREN WITH DECOY-COCK.

labour out-of-doors till about sixty. The oldest women who can move, make their daily journey for water, which is fetched and stored in joints of the giant bamboo. Old men occupy themselves with plaiting mats and baskets, and repairing gear. None are idle. The Karéns are acquainted with the medicinal virtues of many plants, such as bitter barks for ague. But all sickness and misfortunes are ascribed to the *nats*. Offerings and charms are relied on more than medicines. When a person dies, the body is treated with great respect, and every kind of offering is made to propitiate the spirit. The corpse is cremated, and the bones are buried at a place devoted to this use (*ayô-daung*), often at a distance, owing to the migrations of villages. Here a shrine is erected, consisting of a miniature hut, upon which a rude carving of a bird always figures. This symbolizes a mythical creature which conveys the spirit over rivers and chasms on its wanderings. For some time after a death, cotton threads are stretched beside the footbridges for the spirit to pass by on, without meeting the living. A shrine similar to that at the *ayôdaung* is made at a place where two roads cross, and at each shrine the clothing of the deceased, and sometimes new clothing and utensils, are dedicated. It is at funerals that the dreary Karén music is chiefly heard. The tones are very widely contrasted. The dirge is accompanied by the notes of the *pâzi*, a great drum of bronze, cast in the Shan country, in a single piece, though the metal is only the eighth of an inch thick. The *pâzi* is struck on the end with a padded hammer for the deep fundamental tone, and flicked on the side with a stick to bring out harmonics an octave or two higher.

347. DECOY-COCK IN THE CIRCLE OF SNARES.

The *Karennî*, or "Red

348. KAREN HOOP-GAME.

Karéns," have a language of Karén structure, but the people recall the truculent Kachín much more than the mild Karén. They inhabit a plateau about half the size of Wales, lying between the northern limit of the White Karéns and the southern limit of Shans and Kachíns. The *Karennî* are darker-skinned than the Karéns. They use red and black colours in their clothing; the men wear short pants, sleeveless Shan jackets, and a red *gaung-baung*. The women wear a black cloth, somewhat after the manner of the Siamese women; they do most of the labour, even the tilling of the rice-fields, which are on the Shan model; but *taungya* is practised also. They brew a liquor from millet-corn, which the men always carry in their gourd. The villages are permanent, situated on points of vantage, and are stockaded. Feuds between villages are chronic and form the chief concern of the male population. Such of the Karennî as settle in the lowlands adopt the Shan civilisation and dress.

The Chins are believed by some to represent the stock from which the Burman tribes originated, and to have descended into the valley of the Irawadi from the plateau of Tibet, with the inhabitants of which the Burmans and Chins possess linguistic affinities not shared by other races of the Peninsula. The Chins are the hill-people of the mountains west of the Irawadi and its great tributary the Chindwin. The tribes are many and diverse. Towards the south and on the borders of the plains they are Burmanised in a great measure, and have dropped their primitive characteristics, notably their language. They call themselves Ashö. The black tattooing of the women's faces, which is the most distinctive of

349. KAREN WOMAN WEAVING.

350. KAREN SPEARMAN.

[*To face p.* 154.

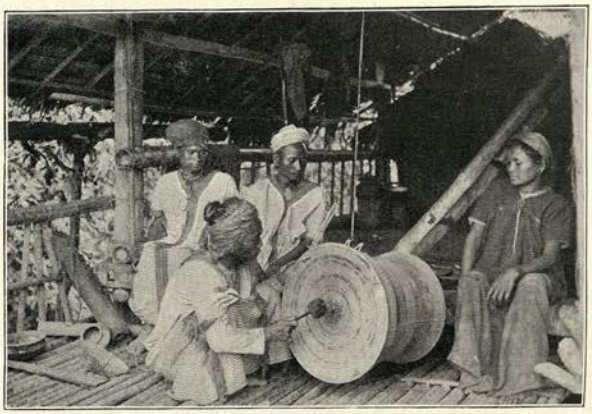
351. KAREN MAIDENS.

their customs, is obsolete in many places ; it is said to have originated in the fear of the women being carried off by the plainsmen. The southern Chin men dress like the Burmans, but more scantily ; the women wear a black *thindáing* with embroidery round the middle and a black *gaung-baung*. The cultivation is like that of the Karéns, but exhibits improvements upon it. The more gentle hill-slopes are chosen and are ploughed ; and several crops are raised on the site instead of only one. Where the acacia abounds, the Chins practise cutch-boiling. The heart-wood is hacked to chips, which are boiled and strained and the decoction concentrated in iron cauldrons.

The Chimpáw tribes, also called Kachín, are numerous. They are the hill-people of the Upper Irawadi and adjoining country. (See Mr. George's account, Census Report 1891.) They cut *taungya* like the other hill-people. The Chimpáw have the defects of the Karéns without their virtues. But they have held their own against their more civilised aggressors from the time of Shan dominion onwards, with greater determination and success than any hill-people of the Peninsula.

Taungthu means hill-man ; but the race to which the Burmans give this name has its nucleus in the Thatôn plain, where it musters 30,000. There is a lesser nucleus, also called Thatôn, in the Shan country which, according to the latest researches, was colonised from Thatôn in Pegu and not *vice versâ* as had been supposed. The Taungthus have maintained themselves distinct from the Muns (Taláing), the masters of Pegu, for five hundred years or more. The men dress like Shans. The women wear a black *thindáing* and *lôndyi* much like the Chin, but with red trimming instead of em-

352. KAREN GIRLS FETCHING WATER.



353. KAREN BRONZE DRUM (PAZI).

broidery and with red silk tassels to the *gaung-baung*. The Taungthus are expert craftsmen in all the arts of the Peninsula. They are strict Buddhists and build magnificent *kyaungs* in the prevailing wood style ; these exhibit a noticeable peculiarity in their stone fences.

The Chinese used to come to Bamáw from Yünnan by way of Momeit, which was the route followed both by trade and by invading armies, at the terminus of which Chinese have been settled for long. But they have not spread in Burma from that centre. The peaceable invasion of Chinese comes by way of Canton, Singapore, and the Burma ports. In 1891 the Chinese in Burma numbered 37,000. The Buddhism of the Chinese is a mere name. Although they follow their own mode of life in all particulars, the Chinese are in better touch with the Burmans than any other foreigners. Besides the trades already noticed—carpenter, blacksmith, tailor, shoemaker, market-gardener—the Chinese get plenty of custom as pork-butchers. They are getting the *paréikaya* trade of Pegu into their hands, and a great deal of the brokerage and wholesale trade also. They have developed the trade in hides and horns. They import Chinese provisions and manufactures on a large scale. Banking and insurance are conducted by Chinese firms. They run steamers of their own. Their prestige is very great. The agricultural Chinaman and the Chinese coolie have not appeared in Burma as yet. Significant as the above activities are, the most conspicuous *rôle* of the recent Chinese immigrant is the distilling and vending of spirits. The Chinese hold all the licences for the sale of opium ; for which they

354. KAREN GRAVE.

355. BUFFALO LED TO WATER BY KAREN CHILD.

[*To face p.* 156.

356. RED KARENS—KARENNI.

pay enormous sums. Secret agents freely provide opportunities for lads to establish the craving for the drug, the retail price of which is double its weight in silver. No Burman has ever taken an opium farm. Opium-eater (*beinza*) is the worst thing a Burman can say of a man. The people deplore beyond everything the maintenance of facilities for the spread of this vice, almost unknown before, a capital offence in fact. Most of the Chinese settlers have Burman wives, to whom they give a life of perfect ease (p. 161). The China-Burman half-breeds, issuing as they do from distinct varieties of the same human group, may be expected to unite the best qualities of the parent stocks (the reverse of which holds for the Aryan-Burman). This mixed race is believed to have a great future in Burma. The sons are brought up as Chinamen, the daughters as Burmans. But the men are not suffered to wear the plaited *queue* of the pure Chinese; they merely coil the

357. CHINS.

358. KACHIN—CHIMPAW.

hair round the unshaved part. The half-Chinese have nothing to say to opium. The only other visitors from the confines of China are the Panthay muleteers and the Mainthas.

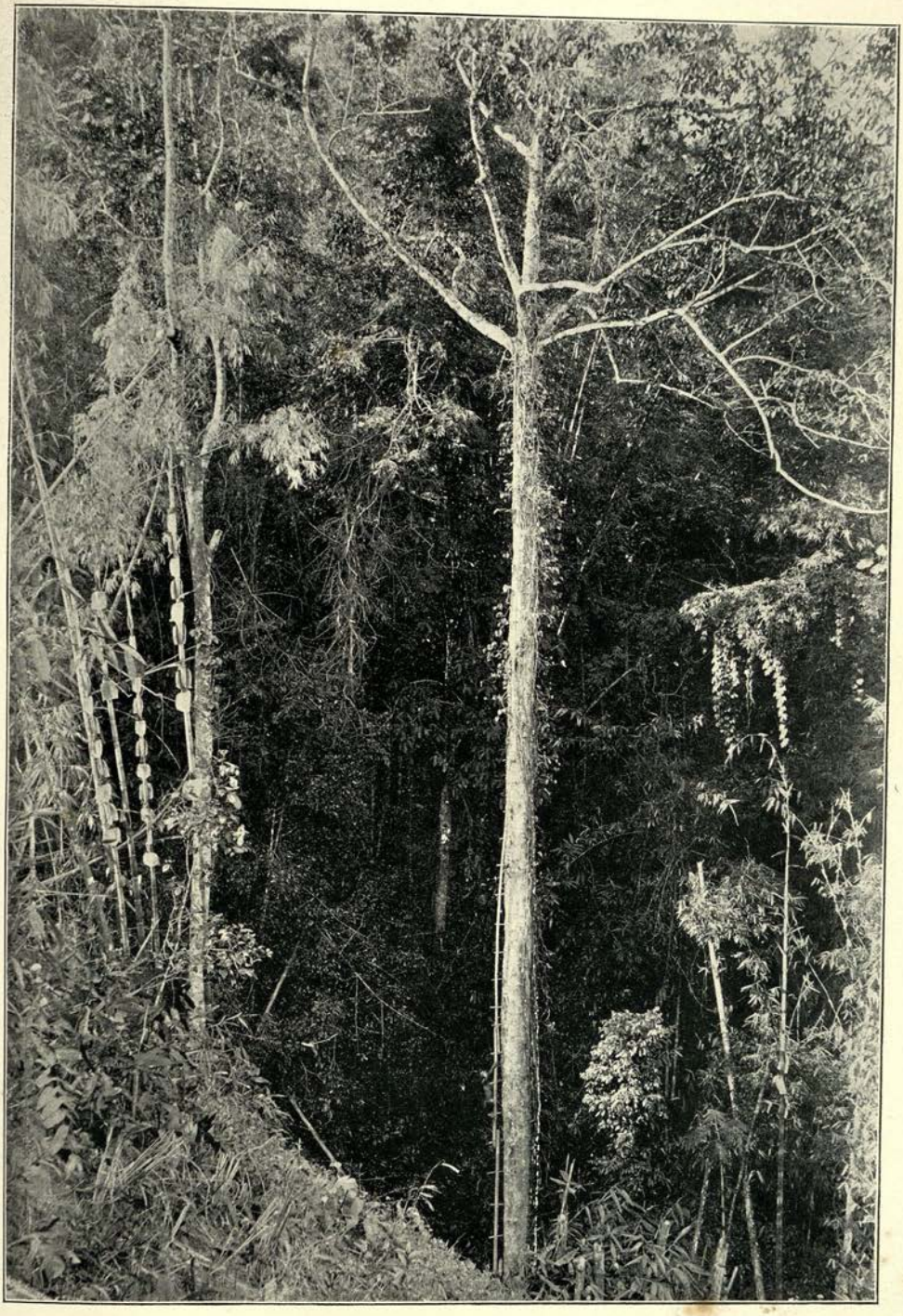
359. TAUNGTHU.

360. HOVELS OF THE INDIAN IMMIGRANTS.

Brahmans (*Pôn-hnâ*) were patronised by the kings of Burma as astrologers and calendar-makers. Those settled in Burma came at different times from different parts of India, but principally from Manipúr. They strictly guard their caste, though their language is Burmese and they dress as Burmans, except for the avoidance of silk and coloured stuffs by the men. They study and teach Sanskrit after the Burman mode. They teach arithmetic by rule of thumb and frequent the shrines, where they cast horoscopes and tell fortunes (pp. 41, 126). Although they have no religious community with the Buddhists, they are included in the Buddhist category of venerable persons.

361. CHINESE SHOEMAKERS.

The Sinhalese *yahán* are in full communion with the *yahán*



362. KAREN TREE LADDER.

[*To face p.* 158.

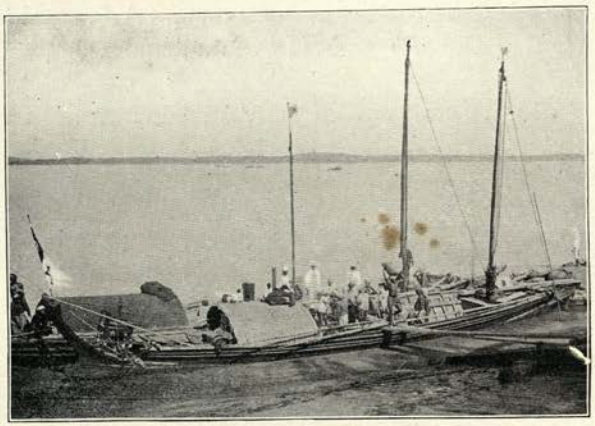
of Burma. Sojourner *yahán* from Ceylon are always in Burma. A few *yahán* from Burma make the pilgrimage to the *Bo* tree at Anuradhapúra in their company.

The Indian immigrants to Burma are mostly harvest labourers. The

363. MANIPURIS.

majority return home at the end of the season, but an increasing proportion find work in the seaports or are absorbed in the callings in which natives of India have established themselves. In this way their numbers steadily increase. In 1891 there were nearly half a million, in a total population of seven and three quarter millions. There is evidence that Indian traders formed a large body, even in Burma Proper, in the eighteenth century. Musulman butchers are mentioned in the middle of the sixteenth century. But the influx which has given an Indian complexion to the ports of Burma is a feature of the last fifty years. The Indian settlers have now the chief share in the river fishing, ferry and passenger boat-traffic, brick-making and brick-laying, peddling, porterage, and general unskilled or "cooly" work of Pegu. Trades which they have introduced are the butchers', bakers', dairymen's, washermen's, tinsmiths', hack-carriage drivers', and the vendors of imported wares. The Indian trader

364. THE CHETTI.



365. BRINGING THE PADDY TO THE RICE-MILLS.

of every class and caste, with his foreign connection and longer experience, has an incalculable advantage over the untravelled Burman. Beginning with a lower standard of comfort than the Burman—squatting on the bare soil where the poorest Burman makes a floor, wearing cotton where the other wears silk, and being able to improve his original condition upon half the return that the Burman expects for his work—the Indian immigrant finds land worth his labour which the Burman leaves waste. The influx of races whose religion it is to multiply, without regard to the prospect of subsistence, must speedily result in lowering the scale of life for everyone in Burma—a country of which it may now be said that "a large share of the happiness of each individual is derived from the consciousness of the well-being of other individuals." (Herbert Spencer, *Principles of Ethics*, Vol. I., p. 297.) Commencing by hiring the cheap Indian labour to reap his corn, then to plough and till his fields, the while emulating his neighbours in superfluous works, the Burman is apt to end by becoming the debtor of his servant, and mortgaging to him his lands. It seems to many that there is no escape for the Burman from the Indian flood that now menaces his country. But up to the present no class of Indians has attempted to deal with land subject to the vicissitudes of the Burman riverain soil. It is unlikely that people of less versatility and resource will establish themselves there. In 1879, when the vagaries of the Irawadi had submerged the cultivation on the Panhlaing creek some twelve feet, and the eaves of the houses were under water, the cattle were saved in hasty platforms made in

366. FORESHORE AT THE FACTORIES.

367. SOUTH OF INDIA FISHERMAN.

[*To face p.* 160.

trees. All that the villagers asked for (and of course got) was exemption from land-tax. Another hopeful feature is that the Burman is not devoid of the quality of self-criticism. With the Indian retail trader comes also the wholesale merchant—Persian, Parsi, Súrati, Chetti and Bania. And the Burmans at large accept the situation, never dreaming that by travelling abroad and seeing for themselves how other nations manage and how they fare, they might learn to conduct their own business, and help to save Burma from sinking to the level of proletariate countries. Natives of India and China have learned so much in their capacities of assistants to European merchants that they are getting the retail trade in European goods to themselves. Even as importers, with their agents in Europe, they are making themselves independent of the European merchant in the East. The European spheres of activity on which Burmans

368. EUROPEAN TYPE OF HOUSE.

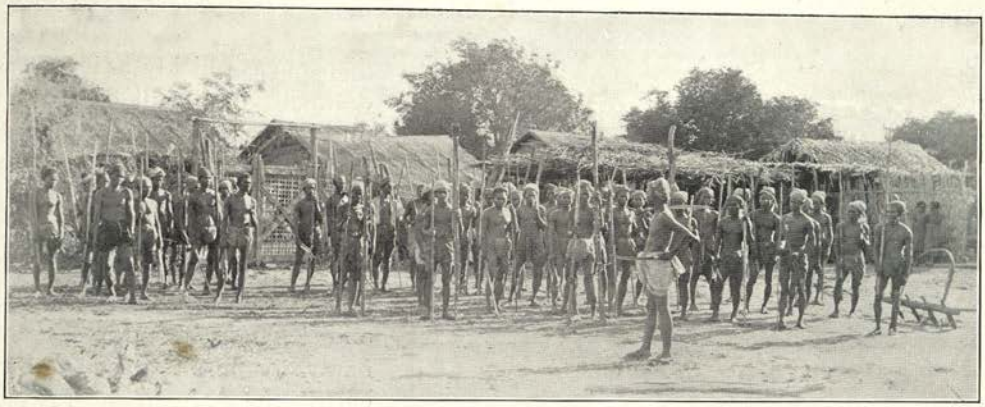
have entered are saw-mill enterprise and the profession of advocacy, in which latter they have attained a high standing.

To the Burman, the native of India is the foreigner *par excellence*—*Kalâ*—and shares the disrepute that a stay-at-home people commonly accord to the foreigner, especially when he is a needy one. To them he is the dog that eats the crumbs which fall from his table ("*Kwe-Kalâ!*"). While the Chinaman, despite his uncouthness and uncanny parasitic trade, is considered an eligible man, *Kalâ-mayâ*—nigger's-wife—is a term of reproach. The *Kalâ* half-breeds are called *Zerbádi*. They appear to possess fewer good qualities than either of the pure races. The Euro-Burman half-breeds are called *Bayíndyî*—Catholics, literally, adherents of the Great Prince, the Pope. The temporal power would appear to be the tenet on which the early Portuguese Christians laid the most stress.

Europeans are the only remaining foreigners whom the Burmans encounter, excepting a few Armenians, Jews and Malays. Armenians were beginning to play

a *rôle* under the kings of Burma, who farmed out customs and taxes to them. Symes, writing in 1800, mentions that there were then one hundred Europeans in Rangoon. With the exception of a few merchants and masters of ships, the European standard at that time was not a good one. At present the authority of the handful of British in Burma ramifies into the old native channels of government by which the mass of the population is reached.

369. HARBOUR SCENE.



370. HEADMAN MUSTERING HIS VILLAGERS.

CHAPTER VII

POLITICAL

WITH alien races planted on his soil and the watchful rivalry of the Taláing to contend with, the Burman had hourly need to guard his camp. Besides the enemies without, and their potential allies within, brigand bands of his own race had to be held in check. The chronic wars of Burman and Taláing (Mun), who were separated by no natural frontier, have left their record in the stockaded villages between Prome and Mimbu, a no-man's-land in which soldiers were impressed to fight, now on this side, now on that, and where, on being disbanded, they continued the plunder by which the armies subsisted in war. The traditions of brigandage and the exploits of noted leaders are remembered, and such enterprises are still a resort of the *vauriens* of a village or country-side when they perceive their chance—*damyá-taik sâdya !* These brigands (*damyá*, gang-robbers, dacoits) lay their plans to surprise a village while the men are away at work or endeavour to create a panic by a night attack and so obtain their booty without risk of an encounter. An occasional gang might

371. BURMAN OUTPOST STOCKADE.

372. VILLAGE ELDERS IN CONCLAVE.

disperse as quickly as it was recruited or else it might develop into a band under a regular leader (*Bô*) and become the scourge of the country, rapidly attacking points separated by days' journeys. Against such bands the villagers combine and keep guard; torches are ready for night alarms. But when the brigands are too strong, the villagers have no choice but to enter into league with them and pay blackmail if they would not experience the horrors of barbarous war. At present brigandage is of very sporadic occurrence. Travellers are perfectly safe.

Throughout Burma every man was liable to serve in war. He would have his own sabre and pike and would be provided with musket and ammunition, but no further accoutrements. Latterly the king's body-guards wore a sort of uniform (No. 9). Cannon are mentioned as early as 1350, and a century later, matchlocks were in use. Cæsar Frederick in 1569 speaks of pikes and arquebuses and good cannon. When disbanded, the soldiers had to surrender their muskets, but numbers were smuggled away, to add to the rigour of the guerilla waged by brigands and the severity of the villagers' retaliation.

The military leader is called *Bô;* the civil governor or minister of the king, *Wun*, which means a burden or trust. The former might be a young man, the latter but rarely so. Age and influence are almost synonymous in Burma. If the elders—headmen, *lûdyî*—are agreed upon a thing, it is done. The village elders represent the fundamental substratum of government in Burma. They are consulted by the officials on matters affecting the people, whose natural, if unofficial,

373. BURMAN OFFICIAL RECEIVING APPLICANTS.

374. OFFICIAL PASSING THE STREET.

representatives they are, attaining their position by the tacit suffrages of the public. Their position is not defined nor are their numbers fixed in any way. Influence is naturally centred in a few of the ablest, but these are not permitted to usurp it for themselves. The loyalty of the villagers rests on the reciprocal regard of the elders for the sentiments of the community; the *lûdyîs*, though they moderate popular feeling, never take an unpopular course. The affairs which they manage are the local festivals and the religious undertakings in which the public life of the country centres and in which conflicting aims have to be conciliated. The laying out of ordinary irrigation channels and other village works are arranged by the *lûdyîs*. They witness marriages and divorces, and generally regulate the social life of the people. A tacit agreement, parallel to that between the villagers and their headmen, bound the king and the people, whose sentiments were reflected by officials drawn from their midst.

If, not content with the consideration accruing through age and natural gifts for leadership, and with managing a business of his own, our Burman aspired to a public career, he might enter official life by attaching himself to the suite of some functionary. This he would do at first in a menial capacity, and, as he found favour, he might become secretary, deputy, and eventually attain to the chief dignities. A scion of royalty just out of his teens would be given a town or province to live on (*myoza*), as well as to govern by the help of deputies and advisers. But a son of the people would be gray before he climbed to such a position. The *myoza* had to remit a

375. BURMAN JUDGE PROCEEDING TO COURT.

376. JUDGE PRESIDING IN COURT (YON).

fixed annual revenue to the treasury, and he retained such excess as he could raise for himself. Even more cynical than the appellation of *myoza*, but nevertheless officially accepted, is that of his deputy, *thwethauttyi*, or bloodsucker. The revenue exactions were variable, and were levied with little regularity; outlying localities escaped altogether. The people of such places were almost without ostensible government. The 3-rupee household tax of 1862 had advanced to 10 Rs. in 1886 (*Thathameda*). There were also special imposts and special exemptions. The original style and address of the kings came to be adopted by his deputies, as more high-sounding titles were devised for him. Every officer is now addressed *Payâ* and spoken of as *min*, which means ruler, prince. The full style of high officials used to occupy several lines of a document; there were the traditional titles of the office and territory, the prerogatives granted by the king, conspicuous among which were the number of red and gold umbrellas allotted to the rank, and the executive powers, such as *dâbaing*, holder of the sword. The last-named symbol was borne before the officer as arbiter of life. The lower grades of office were, and in many places still are, hereditary, especially that of *thadyî*, the appointed headman who levies the taxes from the people (literally the poor, *sinyètha*). The Burmese correlative of *official* is significant; no matter how wealthy he be, one who holds no office is a "poor" man—at the mercy of the *asôya*. If the rapacity of an official under the old *régime* grew intolerable, he incurred the risk of assassination, without much likelihood of being avenged by the central authority. The religious aversion to be

377. THE CITY GATE (PYA-O).

378. THE PALACE GARDENS.

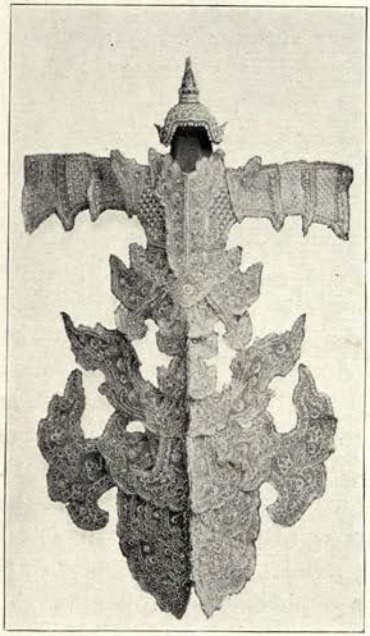
the cause of suffering and death, and the discredit reflected on officialdom by its methods, lead the best elements of the population to shun office, as a touching of pitch. The dearth of ability and character in the governing classes leaves the governed without efficient protection. The religious motive further operates in withholding information about criminals. A pregnant category is that of the "five enemies"—Fire, Water, Robbers, Rulers, Ill-wishers. The governors and deputies who acted as judges heard causes at the *yôn*, an open shed in a public place. But every cause was presented in the first instance at the house of the official, and it is contrary to accepted ideas of politeness to approach a superior empty-handed, even on a mere visit of courtesy. The *pros* and *cons* of the case were understood before the regular hearing. At the hearing, the advocates of the parties (*ashé-né*) publicly presented their pleas and the evidence was recorded. The Burmese form of oath is to take the *kyanza* in the hands, a book of imprecations which the witness invokes on his head if he should speak falsely. The judge or judges intimated their finding to their clerks (*sayé*), who recorded it in official style and read it out. The punishments awarded to criminals and the condition of prisoners were much like those prevailing in Europe at the time of the Renaissance. Every judgment of importance was registered in the *Hluttaw* or chancellery at the capital, presided over by the four chief ministers (*Wundyî*), through whom all royal commands to the governors of provinces issued. There was no regular system of appeals. The Hindu code of Manú served as a body of law, and statutes were decreed by the kings ; but *tônzan* (custom) supplied standards of a more practical and stable nature.

379. ROYAL MAID OF HONOUR (APYODAW).

380. PALACE FRONT AND SPIRE.

The British administration preserves the native official machinery, from the *thadyî* to the *myoôk*, augmenting the numbers so as to reach every part of the area and curtailing the powers. Under native *régime* even *thadyîs* might be *dâbaing*. The new *régime* takes account of the village *lûdyîs* for the sake of their moral influence; of late they have been invested with power to compose differences up to small amounts, and many of the more prominent are honorary magistrates. Independent spirit is on the increase; the officials have to reckon with a new temper in the people. Nevertheless, in municipal matters the supineness and complaisance of the native members are calculated to stultify the position accorded to them. Road-making and sanitation do not arouse their interest, and the local excise, the matter they long to deal with, is excluded from their jurisdiction (*cf.* p. 157). The *thadyî* personally measures the fields, collects the land-tax and poll-tax from house to house, in such a circle as he can make the circuit of twice a year, and receives commission on the amount. He reports on matters within his circle. As many revenue-circles as a native magistrate can personally control are united into a township, under a *myoôk*, who at the same time supervises the co-ordinate grades of police distributed in the township. He publicly tries criminal and civil cases, under his powers as magistrate, by codes of law and procedure accessible to everybody. These codes form the most valuable models of system, in the vernacular, up to the present. By their help both judges and advocates have trained themselves in law. Five to eight townships, according to facilities for

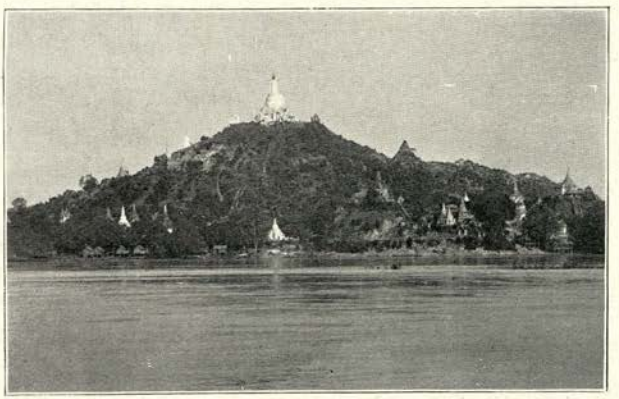
381. BURMAN PRINCESS.



382. ROYAL INSIGNIA.

supervision, are combined into a district under a European magistrate, the Deputy Commissioner, who has a European officer for district superintendent of police, commanding an average force of four hundred constables. At the district headquarters are a police-depôt, treasury, jail and hospital, besides courthouses and offices. The district officer hears appeals from the *myoôks*, and tries all offences except the gravest, and heavy civil suits. This organisation is the backbone of the civil government, the 'Commission.' There are thirty-four such districts, and four hundred native magistrates, on salaries of one hundred to eight hundred rupees a month, besides one hundred and twenty-five native honorary magistrates. The success of this economical administration, organised by Sir Arthur Phayre, in ensuring the safety of life and property and the fulfilment of contracts has given a new value to enterprise and thrift. The British garrison of Burma consists of four thousand European and ten thousand Indian regular troops. (See Appendix D.)

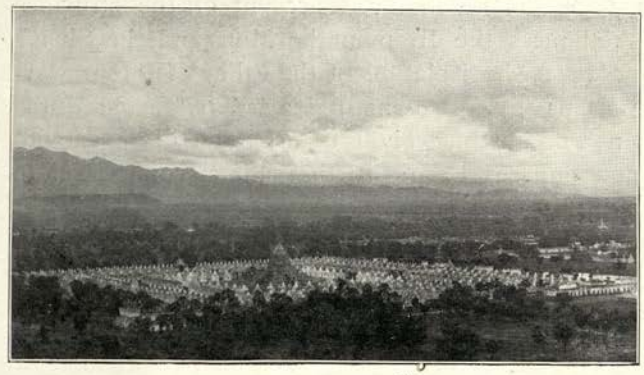
To return to native Burma—In the centre of the capital, and by euphemism of creation, rises the *pyatthat* which canopies the principal throne in the great hall of audience, where envoys and tributary princes used to be received. Here also the princes of his own blood and the high officers of state paid court to the king on *gadáw-ne*, days when they begged pardon of the king for their shortcomings. The throne (No. 1) is ascended by a stair at the back, leading from the council-room of the king's cabinet of palace ministers, who were the medium of communication with the *Hluttaw*. On such occa-



383. ANCIENT CAPITAL, SAGAING.

sions the king appeared in the royal insignia, which otherwise only figure as emblems of state. The insignia in the illustration are surmounted by a queen's crown (*sîbôn*). The shape of a king's crown is seen in Nos. 151 and 425. There being but a single palace and thousands of *kyaungs* and temples, the palace appears to resemble a *kyaung*. But the converse is the fact; the *kyaung* it is which in virtue of its religious character shares the distinction of the palace. The most recent style adopted by the Burman sovereigns was *Shin-Bayín*—Lord of Lords. A chief title was *Sinbyû Shin*—Lord of the White Elephant. Every subject prostrated himself in the presence of the king, with face averted from the effulgence of the royal countenance. An official called *thandawzín* used to repeat aloud the words uttered by the king. The ensign betokening the presence of the king and of the chief queen (*mîbayâ*) is the *tîbyû* (p. 101). Two to eight were borne according to the solemnity of the occasion. The chief queens were frequently half-sisters of the kings. For all the royal acts, the lying, rising, eating, speaking, there are euphemisms proper to the occasion; one of the most current of these is *shwezettaw*—the golden foot. At his demise the sovereign is said to migrate to the abode of *nats* or delectable land; the staff of his *tîbyû* was broken. The paraphernalia of the king's service were elaborate; but in his attitude to the *yahán* he comported himself as an ordinary man. The Royal White Elephant was maintained in great pomp; it ate and drank out of golden vessels and had a retinue for its service. An elephant really white—probably an albino—was captured in 1805, but was pampered so that it died. A second was captured in 1806 which lived for fifty years. Other "white elephants" kept for state have enjoyed their reputation in virtue of possessing certain assumed criteria of the "white" variety, as to the number of the toes, direction of the tail-tuft and other distinctions, without regard to the colour of the skin. Change of capital at the accession of a new sovereign was characteristic of Burman empire, even when there was no change of dynasty or other political convulsion. Events of the latter kind were no doubt the original reasons of such changes. Next to Pagán, Sagáing, on the right bank of the Irawadi, facing the flat and now desolate site of Ava, is the most impressive of the

384. CARVED FIGURE OF NAT.



385. TEMPLES RAISED BY A MODERN KING (THE KUTHODAW, p. 122).

historic centres of Burman dominion. Sagáing was abandoned for the last time in 1776 for a new capital at Āmayapôya (*Amarapúra*—City of Immortals) half-way between Ava (*Inwa*) and the modern capital Mandalé, which was founded in 1857, after the accession of King Mindôn Min. The most ancient capital is Tagáung, one hundred miles north of Mandalé. Other capitals were Shwebô, Myinzaing, Pannya. The capitals of the Taláing dominion were Thatôn, Pegu, and Prome (*Pyé*). Rangoon (*Yangôn*), at the meeting point of five navigable channels, and with anchorage for the largest ships, has out-distanced all competitors since the modern development of commerce.

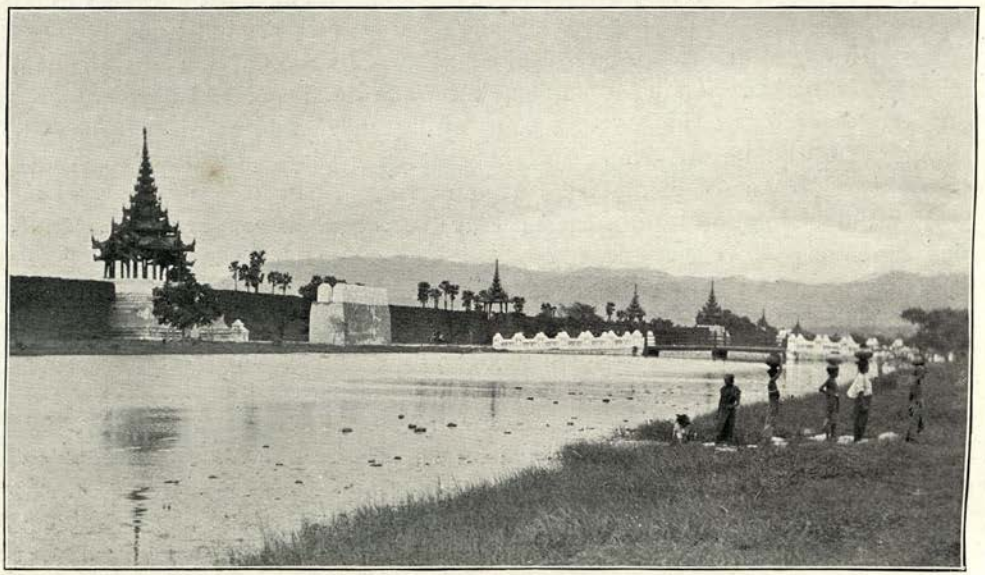
For the history of Burma the only available source is the official chronicle kept by command of the kings—*mahâ-yazawín*. The first part is occupied with the legendary origin of the race from the cloud-dwellers—*Byammâ* (the Burman form of *Brahma*).* The names and doings of legendary persons follow, and lines of legendary kings. The earliest historical facts which emerge are the founding of Tagáung, and incidents relating to the Buddha and the councils of his church in India. It is believed by Phayre that the *Savanna Bhumi* of ancient Indian books refers to Thatôn, and that under *Chrysê Chersonesus* Ptolemy refers to the Eastern Peninsula of Asia. We do not reach a connected history till the founding of Pagán about 100 A.D. From that epoch onwards the history of the peninsula, until the Burman Empire was consolidated and the dynasty of

386. FIGURES OF BYAMMA (EMBROIDERY).

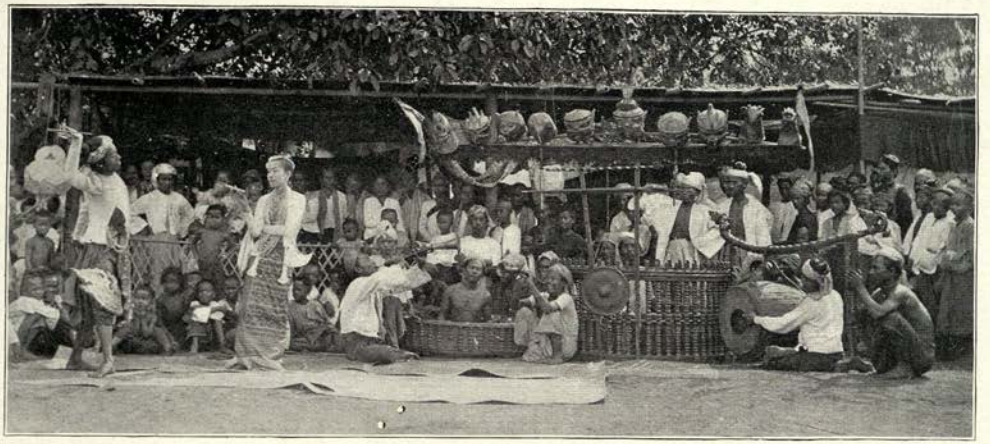
* The name is also written *Myammâ*, but commonly pronounced *Bamâ*, of which "Burma(h)" and "Birma" are corruptions.

Aláung Payâ established in 1754, is the involved account of the struggles for mastery of its three imperial races, the Burman, the Mun, and the Shan.* As already stated in the Introduction, the isolation of the valley of the Irawadi from the neighbouring civilisations by great natural barriers, favoured the development of an independent and distinct civilisation. The disappearance of those barriers it is that now exposes Burma to the sudden competition of races inured to worse conditions.

* See Appendix A, CHRONOLOGY.



387. THE CITY MOAT.



388. THE BURMESE DRAMA (ZAPPWE) AND BAND.

CHAPTER VIII

PAGEANTS AND FROLICS

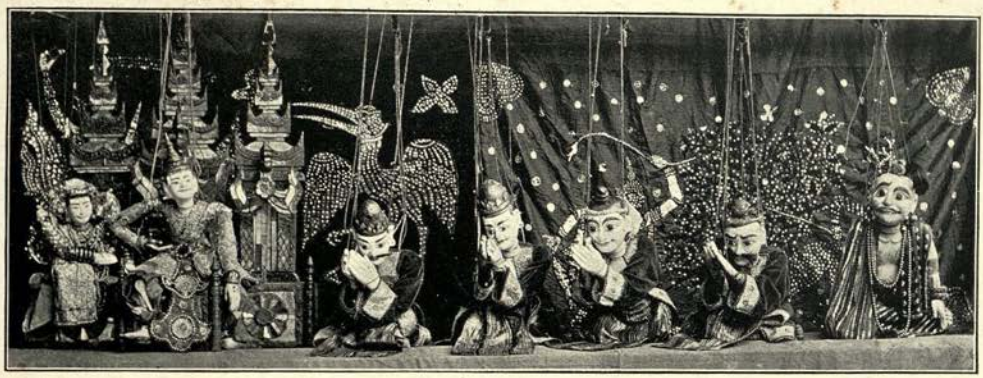
PLAY-ACTING (*pwè*) is the great entertainment of Burma. The palace is the invariable scene, and its inmates the characters. The *pwè* is the readiest illustration of the ways of royalty, the traditions of which it adheres to more tenaciously than did royalty itself. Hero and heroine are prince and princess, and their retinue courtiers. The countryman figures as jester or clown. The king is consistently idealised, and his deputies travestied. The name *pwè* is applied to any kind of festivity ; the distinctive term for play-acting is *zappwè*. The play may be produced by men and women actors or marionettes (*yôtthé*). *Zât* signifies the history of an incarnation of the Buddha ; in various of his births he is a prince, as, for instance, in Wéthandayâ, the most popular and poetical of the *Zât*, which has been translated into English by Mr. L. A. Goss. The legend, or an episode from the same, furnishes the thread on which the romance of the play is strung. The central interest is the love of prince and princess ; the stories are brought up to

389. THE CHARACTERS IN THE PLAY.

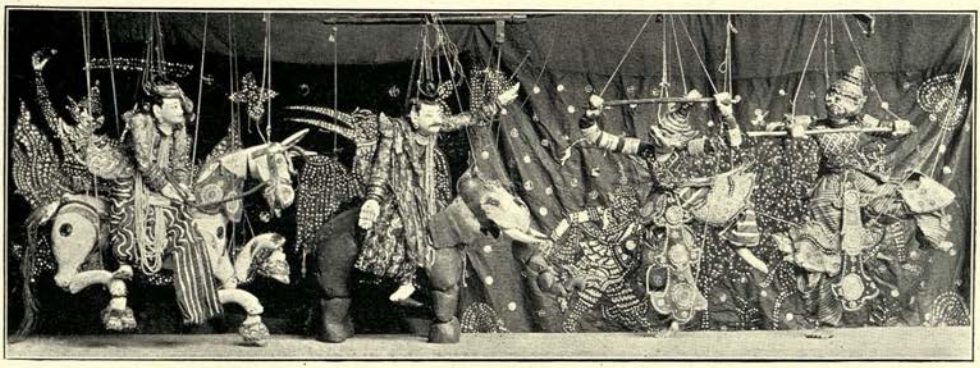
390. THE BURMAN BALLET (HAN-PWE).

date in the most fantastic way. The course of love is interrupted by all manner of vicissitudes — some grotesque, others of genuine pathos, to which the sentiment of the music is exquisitely adapted. The modulation of the vocal expression is much more subtle and intense than the expression of the features. Gesture is restricted to the conventional postures of the dance. The street or other open space is swept clear for the performance and laid with mats in the centre. A pavilion roof of bamboo is erected and covered with mats or thatch to keep off the sun by day and the dew by night; it is open at the sides. A space, twenty to thirty feet wide, is kept for the actors and musicians. The masks which will be worn in certain parts are hung out. Actors and actresses make up in public. There is a water-jar for the common use of actors and audience; both light their cheroots at the same lamps or torches. The spectators squat round the actors' circle, women and children in front, men standing behind. For the marionettes or *yotthé* a stage is erected. The entertainment goes on all night, frequently several nights in succession. The action of the play is slow, the dialogue is sung and spun out, with interludes of dancing and posturing, to the accompaniment of the music. There are breaks of spoken dialogue when the music stops, and the clowns indulge in banter and set conundrums. The topical allusions are of a pungent description; the spice of coarseness is on a level with the taste of our Elizabethan public. The slightness of the distinctions of words makes the resources of *double entendre* especially rich, most of all when a

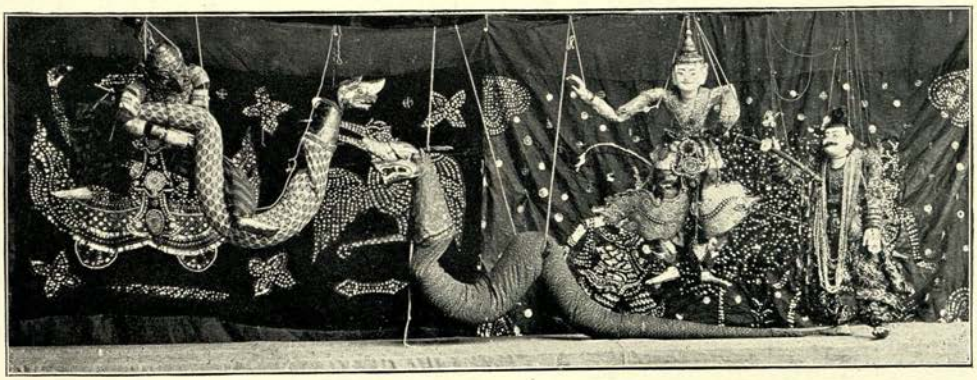
391. THE BURMAN BALLET (HAN-PWE).



The King, Queen, Ministers and the Court Fool. The King decrees the banishment of the Prince; the jester indulges in caustic asides.



The Prince and his attendant travel through the forest, where they meet with all manner of adventures and are beset by ogres (bîlû).



The ogres bring dragons (nagâ) *to attack the Prince, who is saved by the interposition of the genius* (nat) *of the forest.*

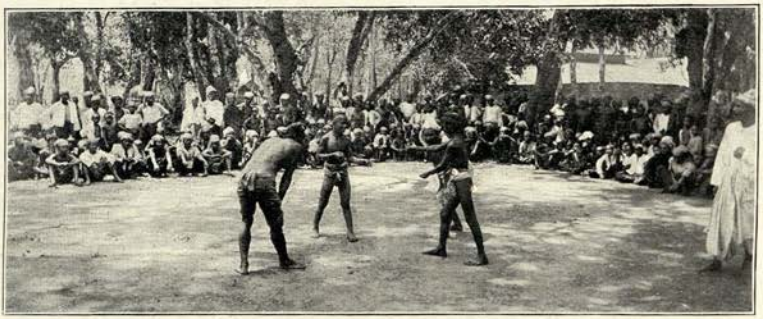
393. MARIONETTE PLAY.

foreigner, preferably from Europe, is brought on the scene. Peals of laughter proclaim these interludes from afar. The troupe of four to eight actors and actresses are paid thirty to sixty rupees a night, according to their celebrity and the distance they come. The cost of the whole entertainment, which everybody is free to attend, is defrayed by the household that gives the *pwè*. Occasions for *pwè* are *shinláung fêtes* and other domestic events, such as the completion of a new house, or the dedication of a *kyaung*. At general festivals subscription *pwè* are organised and are free to every one. The actors of the *zappwè* are professional, but in the *han-pwè* or *yein-pwè*, the performers are amateurs; this is already implied by the large number of performers. One or two dozen young girls of ten to fifteen years go through the postures of the Burman dance in time to music, all dressed uniformly as princesses or in some other fancy costume. This entertainment is given by day; it is the most beautiful sight in the country. The simultaneity of the movements even to the tip of a finger, is as perfect as in the best-trained ballet. In the *yotthé-pwè* the marionettes are made to perform wonderful evolutions by means of their strings.

394. MARIONETTE PRINCESS.

Burmese music is probably the most highly developed of any except that of Europe. There is no musical notation. The subject deserves to be studied thoroughly by help of the phonograph; the phonograph records prepared for this work were unfortunately all broken in transit, but through the courtesy of Mr. P. A. Mariano it has been possible to append a score which faithfully reproduces the music (Appendix C). In Burmese music, just as in Shan, the character of the language is markedly reflected. (See

Herbert Spencer, *The Origin and Function of Music.*) The simplest Burman instruments are the harp (*saung*) and the dulcimer (*patala*). The harp has a boat-shaped body of wood, with a skin stretched over it for sounding-board. The thirteen strings are of silk, strengthened with varnish. The staves of the *patala* are of dry bamboo (No. 454). These two instruments are not loud ; they



395. BOYS' BOXING-MATCH.

are used to accompany the voice, as we use a harp or guitar, and also by themselves. The loud band (*saing-dî*), which gives so much character to the *pwè*, is composed of clarions, gongs and drums. The clarion (*hnè*) is a loud and strident instrument, the effect of which is enhanced by the second clarion. These are supported by gamuts of tuned gongs (18) and drums (22) in circles (*kyî-waing* and *saing-waing*). There are two tenor drums and a bass drum (*bôndyî*). Time is accentuated by cymbals and clappers. The tone of the gongs is so round and bright that it may be mistaken for a piano ; the flourishes played on the *kyî-waing* would imply considerable execution in a pianist. Drums are struck with the fingers, gongs with padded sticks.

Boxing-matches are the simplest of the contests which, after plays and pageants, form the chief popular diversions. The spectators sit and stand in a wide circle. At one side is a raised platform for the judges. No women are present. The challenger executes a defiant dance

396. PONY-RACING.

Continued from No. 392.

Arrived with the King to whose court he is banished, the Prince refuses to be solaced for the loss of his Princess.

The Prince in despair quits the court and sojourns with a hermit (yathé), *who directs him to the abode of a powerful magician* (zawdyî) *to break the spell of the King's displeasure.*

The sorcerer by his magic brings the Princess to the Prince, upon which the pair return home, to be received with honour.

398. BULLOCK RACING.

in the ring and slaps his arm (*lemmáung-kat*) to the exclamation of *yáuk-kyâ ! bâthâ !*—man that you are and son of a man ! (No. 153). When some one steps into the ring to take up the challenge, the pair are conducted by seconds to the judges, who decide if they are fairly matched ; they then stand aside to await their turn. Every kind of attack is fair except pulling hair and biting ; a cap is tied on the head to keep the long hair from coming loose. The first trace of blood betokens defeat, but matches are very frequently drawn. This may be the reason why there is no betting. Powerful seconds are on the alert to separate the combatants if they show temper. But the absence of temper, despite the severity of the contest, is its conspicuous feature. The frank dispositions of Burman and Taláing appear to splendid advantage. The high spirits of the victor overflow in chivalrous deprecation of his prowess—"the merest fluke in the world !" That among such a people the sense of personal honour is keen goes without saying. Abuse is not so cheap as in India. The *vendetta* is unknown. Fatal quarrels occasionally arise from jealousy ; the old national justice put the law into the hand of a betrayed husband.

Pony-racing is the sport of the North, as boat-racing is that of Pegu with its network of channels. The races are run in heats of twos, like all races in Burma. There are small stakes for the owners, but betting is the soul of the sport. In this the women freely participate. The course is flat, half

399. THE BOAT-RACE GOAL (PAN).

a mile to a mile. Popular diversions, common to Burmans and Europeans, are the race meetings, with their kindred accompaniments.

The boat-races are held at the *Thadín-dyut* festival (p. 184). Racing-canoes are forty to sixty feet long and only wide enough for one man; they are lacquered inside and out (No. 430). The canoe is paddled by a crew of eight to

400. COCK-FIGHTING.

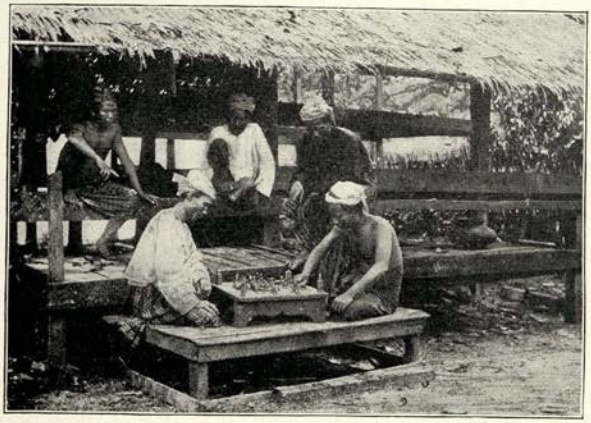
twenty. Competing crews generally belong to different villages, which causes excitement to run high and heavy wagers to be laid. The goal is a boat moored in the river, athwart of which is fixed a long bamboo (*pan*). From end to end of the latter runs a loose rattan, projecting a hand-breadth at each end. The bow-hands make a dash for this rattan, and the boat that secures it is the winner. Burmans are excellent swimmers, which they need to be for these races, as the canoes are commonly swamped at the goal; but they have no swimming contests.

Bullock racing is a favourite sport in parts of southern Pegu. Some trouble is taken with breeding the animals and training them to trot fast. In the race they go at a gallop over a course of about half a mile.

401. CHINLON GAME.

402. SLASHING COCOA-NUTS.

[*To face p.* 178.



403. CHESS.

Slashing cocoanuts (*ônkôt*) is a favourite sport in the North. A green cocoanut is balanced on the top of another, and has to be severed in two across the grain at a blow of the sabre. This requires both power and knack. The villagers bet on who will sever the greatest number without a miss.

Cock-fighting is condemned by the popular religion, together with everything that causes pain or inflames the passions. Nevertheless, the people are greatly addicted to it; they bet heavily on their birds. A large long-legged fowl of the Shanghai type is bred for fighting. The Taláings in the South are fond of making bulls fight, especially bull buffaloes.

The every-day outdoor sport of Burma is the *chinlôn* game. A light springy ball is made of five interlacing circles of split rattan, four or five in a tier, with large open interspaces. The object is to keep the ball up, and the only rule is that the ball may not be touched with the hand. The nearest player advances to meet it, and if he be a tyro, he is content to kick the ball up; there are no turns. A good player will send the ball into the air again and again with decreasing force till he allows it to alight in the hollow of his shoulder. Thence he lets it roll down the back of the arm and jerks it off at the elbow to catch it on the knee, and, changing his foot like a flash, strikes the ball high from the back, with the opposite sole, for another player to vary the performance in as original a way as he can (Nos. 160, 162). The game implies a perfect command of every muscle. Players are not at their best till twenty-five or thirty. There can be no winning in this game, which is played for the pure love of skill.

404. DOMINOES.

405. PASIT GAME.

Chess, dominoes, *pasít*, and cards, are the intellectual games. Chess (*sippayín* — 'war-lord') was probably introduced from China in ancient times. It differs in some points from the game played in Europe, but agrees with that played by Chinese settlers in Burma. The pieces are *King*, *General* (in lieu of our Queen), two *Elephants* (in lieu of our Bishops), two *Horsemen*, two *Chariots* (in lieu of our Castles or Rooks), and eight *Soldiers*. The *King* moves as in our game. The *General* moves one square at a time diagonally, the *Elephant* moves as the General, plus one square forwards, the *Horseman* moves as our Knight, the *Chariot* moves as our Rook, the *Soldiers* move as our Pawns. The pieces are set up very differently to ours :—

Chariots at Rook sqrs.		Horsemen at QB and KKt3 sqrs.	
King	„ K2.	Elephants	„ KB3 and Q2 „
General	„ K3.	Soldiers	„ {K's4, 4th „ / Q's 4,3rd „

Like other definite contests, the game of chess is played for money, unless at funeral gatherings, where games are played to pass the time, without stakes. The Burmese dominoes (*thôm-bônpè*) are made of black wood, with brass nails for points. They are held like cards, and are played down in the same way, not set as dominoes are with us. Pasteboard cards (*pè*) from Europe are common, and are to be found in every sale depôt. The staid elders alone of lay people, take no part in any sort of gambling. Venial as gambling is looked upon in general, *card-player* (*pè-cha*) is a term of disparage-

406. ANGALON GAMBLING.

407. CHINLON GAME.

[*To face p.* 180.

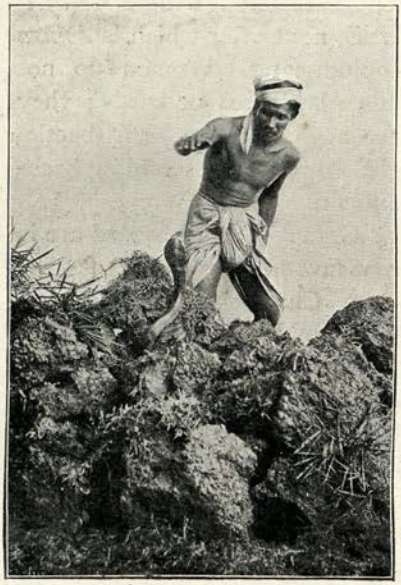
408. CHINESE DICE (NIDAUNG).

ment associated with sot (*ayet-thauk*), next after which is *beinza* —opium-eater. Women do not often play chess or cards; they have a game called *pasít* (beetle-fight), somewhat resembling back-gammon.

Games of pure hazard are in great favour, especially at festival times. Chinese and Shan settlers start gambling-dens for the dissolute youth, with Chinese dice (*Nîdaung*, *Angalôn*, No. 406), and the thirty-six animal lottery (*tî*, *thônzè-chaukkaung kazâ*), symbols intelligible to every nation and the meanest capacity. For *angalôn* there is a paper or cloth with compartments for six different figures of animals on which money is staked, corresponding to similar figures on a wooden cube, which is shaken in a box.

The showmen in Burma are the conjuror and the snake-charmer. The Burman juggler (*myet-hlè sayâ*) makes no pretence of occult powers, not even to children. His name implies that his movements "elude the eye;" but his legerdemain does not attain to the art of the Indian and Chinese jugglers. The snake-charmer, on the other hand (*âlambè sayâ*), pretends to be protected by magic. He is tattooed all over with snakes; he has slits at the side of his tongue which he shows, and in other ways he plays upon credulity. It has been alleged that the snake-men inoculate themselves with the venom, but this is not authenticated, though it is known from the experiments of Ferrier and his predecessors that immunity can be produced in this way. The cobra (*mwye-hauk*) is exhibited, but only when the hamadryad (*ngan-bôk*), a much larger species of the same family, cannot be procured (p. 96). The snakes are exhibited in their natural

409. BURMAN JUGGLER.



410. THE CHARMER APPROACHING THE SNAKE.

state; the fascination of the show is the danger. But as soon as the snake is unmolested it glides away harmlessly; no one feels any apprehension from its proximity the moment the showman ceases to tease the snake. A cobra is easy to find, but it may take months to discover a hamadryad. The creature is tracked by the trail it leaves in the sand of a dry stream or the dust of a road to the place where it is watching its eggs. At this time, if ever, the snake is aggressive. But like the rest of the cobra family, its movements are comparatively slow; the charmer's hand is quicker, the snake is captured and consigned to the basket before it can strike. After that it is handled with impunity. There is no sort of training; the charmers say that the snake may be shown the same day that it is caught. When the snake is set at large, it appears to be bluffed by the performer, and made to execute feints of attack corresponding to the feints of the charmer, who keeps time to music, and so creates the impression that the snake is swaying—"dancing"—to the sound. The snakes are difficult to feed and keep in condition. They are let go after a month or two, in the hope of catching them again; the charmer vows to release the snake after a definite term, and has a superstition that if he keeps faith the snake will not hurt him.

The Burmese festivals have been described as being confined to a single one, which begins in April and goes on to the following March. But that is an exaggeration. There are two regular carnivals of a week or ten days each, and several others of a couple of days' duration, besides occasional festivities to celebrate the completion of *zedi* and temples,—and last, but not least, the

411. THE HAMADRYAD CAPTURED.

412. SNAKE-CHARMER'S PERFORMANCE.

cremation of the *yahán*. Burmese New-Year—moon-change at *Tagú*—falls in April, as the sun enters the sign of Aries. The calendar has been regulated on the Brahman model with intercalary days and months (Appendix E). New-Year marks the greatest crisis in the seasons; the heat has reached its climax, to fall abruptly at the break of the south-west monsoon. Now is the time of drought; many of the wells are empty, and water has to be fetched from a distance. There is no greater luxury than abundance of water at this season; water is the most seasonable offering, and great supplies are stored in the jars at the *kyaungs*. In a symbolic spirit, water is poured over the images of the Buddha. But the great feature of the New-Year festival is the burlesque of these libations. In the true spirit of the carnival, the women douse the men, and the men douse the women, all regardless of their festal attire. The young women in particular wait in ambush for the gallants, perhaps to be caught in a second ambush by some urchin. The liberty of water-throwing lasts for the days of *akyô*, *akyâ*, *akyát*, and *atét*, the stages of the journey which a *thadyâ* makes from heaven to earth to see the works of men if they be good. The legend is probably derived from the Hindu myth of the rain-god Indra, to whom water is offered at the season of his expected descent. A religious feature of the festival is the ransom of cattle. An animal kept for slaughter by the Indian Musulman butcher is borrowed and gaily decked out, with its horns gilded. It is led round the village or quarter of the town, followed by a festive throng, and contributions are gathered until the price of the animal is made up, when it is set free at the *kyaung* to be an evidence of goodwill to all things living.

413. NEW-YEAR FETE (PAYA-YE-CHO).

414. WATER-THROWING AT NEW-YEAR.

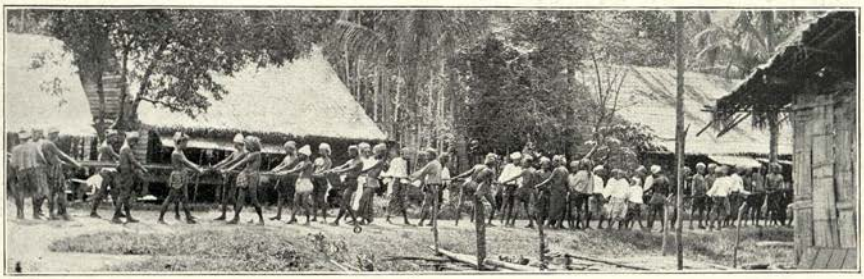
Party feeling, which often runs high between the quarters of a village, with their rival *kyaung* and *zedi*, finds an outlet at *Tagú* in the tug-of-war (*lun-swè*). As the superstitious whistle for the wind, so do they expect to tug in the monsoon by this means, at the season when everything is panting for rain.

After *Tagú*, the next festival season is *Wâzô*—in June—the commencement of the Buddhist Lent. This season is signalised by the *Shinláung fêtes*, described in Chapter III. During Lent there is no regular festival.

The great festival of *Thadíndyút* celebrates the close of Lent. It falls in October, when the rains are generally over, and is the one for which the most extensive preparations are made. Every festival is signalised by the offerings made to the *yahán*. But now they are literally "poured" in profusion, as the word implies (*sun-láung*). *Yazamá*—paths fenced with bamboo trellis, such as those prepared for the progress of royalty—are got ready along the chief thoroughfare. Through these on the morning of the great day the *yahán* defile in endless procession. As many as a thousand *yahán* may be invited to receive the *Thadíndyút* offerings in a large town. The offerings are poured into the alms-bowls by the laity; scholars are stationed at intervals to relieve the *yahán* of their loads of offerings. After the *yahán* come *pôthudaw* and *mèthilá*. Both ends of the *yazamá* are decorated with arches of bamboo and tinsel. About these are grouped life-size figures of mythical import—dragons to guard the entrance, princes and princesses of the *nats* to take part in the honour done to the *Thingâ* (No. 151). In the evenings fire-

415. RANSOM PROCESSION AT NEW-YEAR.

balloons are sent off, and the rivers are illuminated with rafts carrying lamps which are set adrift. Labyrinths of bamboo are erected round the *zedi*, which entertain the children and especially the hill-people, who pique themselves, not



416. NEW-YEAR TUG-OF-WAR.

without reason, on their sense of locality. These labyrinths are called *Wingabá*, after the mountain maze, to which Prince Wéthandayâ was banished by his father, in the *zât* legend.

Tazáung-môn is the next festival after *Thadíndyút*; it is kept in Pegu, but not in Burma Proper. At this season Buddhists commemorate the miraculous journey of Gawdama Buddha to the *nat* country after the death of his mother, to impart to her the enlightenment which had come to him on earth, and by means of which he had attained peace. Spires of bamboo-work and tinsel—the *tazáung-daing*—are built twenty to fifty feet high, as symbols of the stair by which Gawdama ascended. These are carried round the place with music, and are finally dedicated at the *zedi* (No. 422). In the interval between *Tazáung-môn* and *Thadíndyút* the *katéin-thingán* are dedicated, and the *mathô-thingán* are woven. The *katéin-thingán* is the annual supply of the primitive *paréi-kaya*, and is of a nominal character, owing to the profusion of offerings at other times. The *mathô-thingán* is a cloth wherewith to deck the images of the Buddha and the *paung* of the *zedi* (Nos. 429, 449). It is the offering of the women who weave it,

417. SUNLAUNG AT THADINDYUT FESTIVAL.

418. SUNLAUNG AT THADINDYUT FESTIVAL.

and, in order to possess its proper value, should be completed in a day and a night. This is the only approach to a vigil. The texture is loose, and broad bands of tinsel are shot through to make up the woof faster.

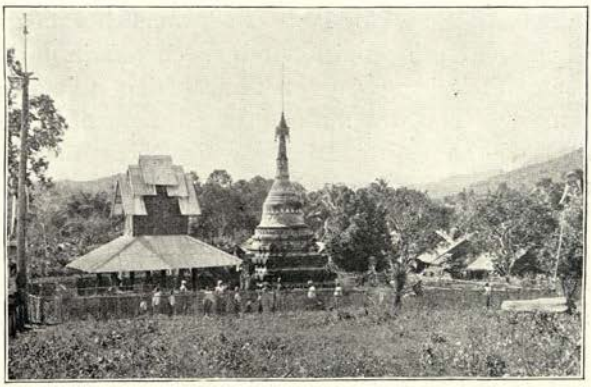
Tawthalín is a minor festival, falling in Lent, and observed only in Pegu. The *Tawthalín* offerings are distinguished by being in thousands, one thousand little cakes, one thousand plantains, and so on (No. 282). The number one thousand is said to be symbolical of the thousand *gâta* or stanzas of the *Wéthandayâ zat*, the legend of Gawdama Buddha's last incarnation but one, closely prefiguring the final incarnation.

The above are the Buddhist festivals, which are celebrated by the whole population together, with all the *éclat* they can give them. The only other recurring observances of a religious character have nothing to do with Buddhism, and are rejected by all earnest and enlightened Buddhists. These observances, if not furtively conducted, as is often the case, are kept by individuals only, or by households at a time; they have sufficient in common with the *nat* worship of the hill tribes, to show what the original Burman and Taláing worship may have been. Unlike the Karén, who knows only of evil *nats*, the Burman has both good and evil spirits. The former belong to the land of the *zat* romance, the latter are chiefly the survival of the primitive paganism. In the Burman cosmogony, *nat-yua* is the delectable land to which, by a courtesy analogous to the German "*hoch-*" and "*höchstselig*," the kings are said to migrate at their demise. A higher order than *nat* is *thadyâ* and *thadyâ-min*, and above these the highest order of being, *byammâ*, the cloud-

419. FIRE-BALLOONS AT THADINDYUT.

dwellers to whom the Burmans pretend to owe their origin. These ethereal beings are subject to the law of *karma*, and re-birth. They have to attain *nirvâna* like men, through virtue. Under "gods" in the Palî scriptures are to be understood such beings as these. Together with men they form the group *thaddawâ* — rational beings—to whom the message of the Buddha is delivered. (See Stevenson, *Lexicon*, pp. 603, 788.) The higher orders of existence are not to be confounded with the higher religious states, *ayahát*, *ayáttapô*, which are attained by the "noble path" alone (p. 46). In this fairyland, situated in the *Hîmawúnta taw* (Himalayas) and its clouds, the poetry of the people centres. (See *The Soul of a People*, Chapter XXI.) As the heavens are indwelt by ethereal beings, so also everything on earth has its presiding genius. The heavenly *genii* are beneficent, the terrestrial ones friendly or malign. The *nats* of the mountains inspire awe, and their protection is invoked against wild beasts and other dangers to travellers. A *nat* is pro-

420. RIVER ILLUMINATIONS AT THADINDYUT.



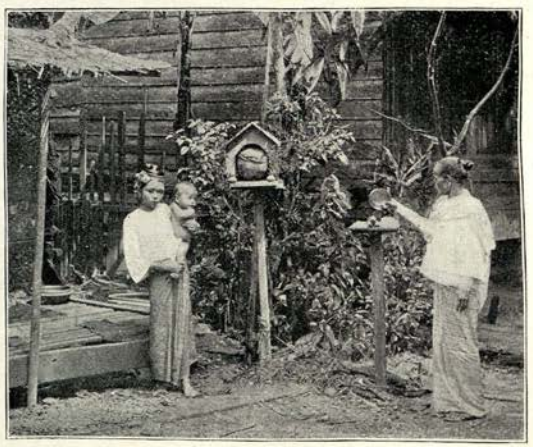
421. MAZES AT THADINDYUT.

422. TAZAUNGMON FESTIVAL.

423. PROPITIATING THE LOCAL NATS (NAKKAZA).

pitiated by offerings at a shrine, almost always in miniature. Only fruit, flowers, and music are offered by Buddhists. A special genius is assigned to the dwelling—*ein-dwin Min Magayî nat*, in whose little shrine a cocoa-nut is offered. The nut is replaced as the water dries up, which it is assumed the *nat* has drunk. There are *nats* who preside over countries, Û Mindyî and Û Mindyâ for Burma, Û Yindyî for Pegu, Bôdaw and his sons for Thatôn, and other local *nats*. These *nats* are propitiated by such offerings as a crown, or by standing guard before their images, upon undertaking a journey, entering on a race or other contest. The five *nats* of the firmament have a special cult associated with that of the eight planets, with which the Buddha and eight *yahánda* are mixed up. The local *nats* are most commonly propitiated in *pyatho* (December), the harvest month. The visitations of malign spirits are attributed to what the Burmans call unripe (*aséin*) deaths. Such are deaths from lightning-stroke, accidents of all sorts, child-bed, cholera, and whatever is violent and sudden. The normal re-incarnation of the *karma* of such is immature; they haunt localities as ghosts (*tasè*), and seek the bodies of the living for hosts, thereby causing sickness. Slaughter in battle accounts for an epidemic visitation of this kind, and the epidemic again entails epidemics.

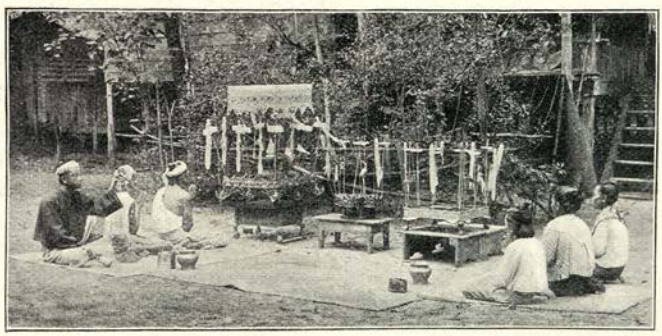
Pilgrimages to the great shrines are made in the dry months, especially at times of full moon. The most sacred shrine of the Peninsula and the perennial resort of pilgrims is the *zedi* on the site of the ancient Mun village Dagôn, renamed Yangôn (Rangoon). The legend declares that the original founders of the shrine deposited eight hairs



424. SHRINE OF THE HOUSE-GENIUS—MIN MAGAYI NAT.

425. PROPITIATING THE NAT BODAW.

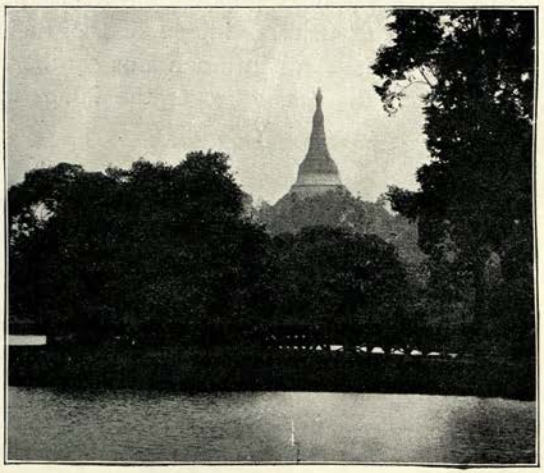
of the Buddha there. The shrine now known as *Shwe-Dagôn Payâ* (*Shwe-tî gôn*) was built over by the Emperor Sinbyu Shin in 1775 and brought to its present height of about three hundred feet above the platform. It stands at the extremity of the southernmost spur of the Pegu Yôma, and occupies a commanding position over the port of Rangoon, asserting the Burman character of the place above the masts of ships that dwarf everything else. The present canopy was dedicated by King Mindôn Min in 1871 at the cost of half a million of rupees. It is not gilt in the ordinary way but plated with gold foil. The cone of the *zedi* itself is gilt from the peak to the platform. Such a gilding costs three hundred thousand rupees and lasts fifteen to twenty years in the climate of Rangoon. Till the Shwe-Dagôn Payâ was brought to its present height by the Burman conquerors, the *zedi* at the Mun capital Pegu had been the greatest in the land, though not the most sacred as a reliquary. This is *Shwe-hmáwdaw Payâ*, also about three hundred feet high from platform to summit (No. 67). Its site is not so favourable as that of its rival, nevertheless the *zedi* is a noble object. After the *Shwe-Dagôn Payâ* the next greatest shrine is the *Mahâ-myammuni* at Āmayapôya (No. 449). This colossal image of the Buddha weighs several tons, and it was brought over the Arakán mountains by the Burman conquerors. The head was damaged when the *tazáung* over the image was burned down in



426. PROPITIATING THE NATS OF THE FIVE PLANETS.

427. PILGRIMS WITH THEIR BELONGINGS.

1884, and has had to be replaced. The body of the image is encrusted with gold which the pilgrims affix; by a miraculous quality of the image the gold leaf is said to adhere without the usual size. Next in celebrity to this image is the *Shwe-zettaw*, a sacred footprint on the rock, west of Mimbu on the Irawadi (*cf.* p. 36). Only the site of the original footprint on the hill is shown. The rock which bore it clove asunder, according to the legend, in consequence of a profanation. A model of the original occupies a *tazáung* beneath. The fourth great resort of pilgrims is *Kyaittîyo Payâ*, which is believed to enshrine two hairs of the Buddha. It is erected on a boulder which overhangs the peak of a mountain three thousand six hundred feet high, looking out on the plains of the Sittaung river. The legend tells how this boulder—which is not a rocking-stone—in days of greater piety used to float free above the summit. There are those who argue that even now a fine thread can be drawn between the boulder and the rock. About one hundred and fifty years ago



428. SHWE-DAGON PAYA, RANGOON.

429. KYAITTIYO PAYA.

[*To face p.* 190.

a Karén from this neighbourhood was taken prisoner in the wars and carried to Ava, where he eventually became *yahán*. One night he dreamt that in the cavity of a rock, on a hill near his home, were two hairs of the Buddha which had been deposited by Ôttara and Sawnasé, the missionary *yahán* who brought Buddhism to Pegu ; they died and attained *parî-nirvana* at this place, and were buried at the foot of the hill. The Karén was allowed to travel to the spot, where he found what he had seen in his dream ; a *zedi* was built there, which is now a famous resort of pilgrims—*Kôthena yôn* (No. 280).

430. CANOES RACING.

431. DECORATING THE THEBONZEDI (p. 127).

CHAPTER IX

AGE AND MORTALITY

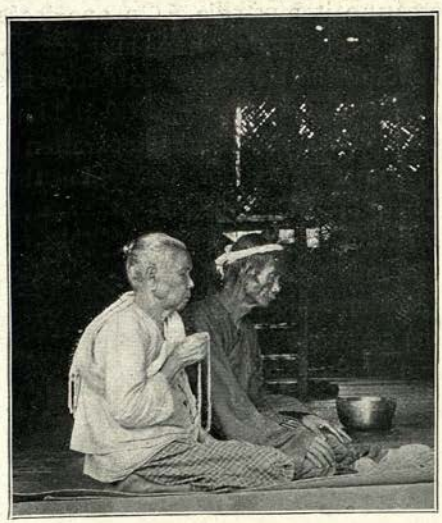
432. A DAUGHTER PRAYING HER PARENTS TO NOBO-SAT.

THE men and women of the tropics age and die sooner than those of temperate climates. One meets reputed centenarians in Burma, but it is rarely that the old people can prove their age, unless they are able to connect their year of birth with some historical event. Ninety years is a very great age for a native of Burma to attain. When parents are past their prime their children pray them to *nobo-sat*, which means that they should be at the children's charge for the remainder of their lives, as the children had first been at their parents'. The turning-point is not marked by any formality, but a child approaching parents on a solemn occasion adopts the gesture of veneration. The aged are not idle ; they preserve a great elasticity of mind and interest in things ;

433. PAINTING OF KYAITTIYO PILGRIMAGE.

they study their religious books, occupy themselves with their grandchildren, teach them and tell them stories, and make toys for them. They do the light repairs of the house and gear, and when they are too old to go on pilgrimages with the others they keep the house and tell their beads alone. The veteran can still halt to the shrine on duty-days. Every old man is by courtesy *ludyî*, and every old woman *amèdyî*. The old people wear plainer clothing than the young, and, according to old Burman fashion, less of it. The human dignity of the aged is of a kind that apparel cannot add to. Steeped in the spirit of Buddhism, the aged never yield to anger. Wanting neither for necessaries nor honour, the pathos of their serene old age is purely that of years. A peaceful end is their lot. (See *The Soul of a People*, p. 330.)

And now our Burman is equipped for the final stage. To the dead of whatever degree royal honours are accorded. The body is spoken of as *aláung*, "that which is about to be," to be something of a higher nature, namely, as the dead are spoken of in German as "blessed." The corpse is laid under a white or royal canopy, upon a temporary bier, for one or several days. The body is swathed in grave-clothes, the thumbs and great toes tied together with strips of white cotton cloth, and in the mouth is put a gold or silver piece for *kadôga*—ferry-hire. While the body is lying in state, the catafalque (*dalâ*) is being prepared for carrying the bier to the cemetery. The *dalâ* is a tall erection of bamboo and paper, ending in a royal *pyatthat*, gay with colours and tinsel. The corpse is laid in a coffin similarly decorated, which is placed in or over the sarcophagus-shaped part of the *dalâ*. Above the coffin



434. HOME DEVOTIONS OF THE AGED.

435. THE VETERAN.

floats a *pasô* or *taméin*, according to the sex of the deceased. Figures of winged *kein-nayâ* support the coffin. All these preparations are costly, but they are never omitted (except in the case of unripe deaths), for if the family of the deceased have not the means the neighbours contribute. While the *dalâ* is preparing, the relatives and neighbours are entertained in a pavilion erected in front of the house. Music, games, and *pwè* are provided by day and by night to help them to pass the time. The Burman word for funeral is *mathâ*, a sorrowing; and the mourning of the relatives is open and loud. Death is spoken of with bated breath and true solemnity. It is not baldly stated that a person is dead, but that their life has ended. The dead are borne in tender memory. Nevertheless the incidents of the funeral are so inconsistent with mourning that they receive point in a fable. The python snake with its gigantic size and forbidding aspect looks the king of venomous reptiles. And such, according to the satire, the python used to be. So potent was his venom that if he bit so much as the track of a creature it must die. On one occasion the serpent bit the foot-print of a man who had angered him, and crept to the village to enjoy his revenge. But he found nothing there to betoken sorrow. Music was playing and the people were dancing. This mortified him so that he climbed a lofty tree and spat all his venom forth. The preparation of the catafalque and the entertainment of the funeral guests are costly, but the offerings to the *yahán* are the chief expense. These are what give distinction to the funeral. As many *yahán* of the place and the surrounding country as the family can afford to present offerings to, are invited to precede the *cortége* to the cemetery. The offerings are all of identical nature and value. In the illus-

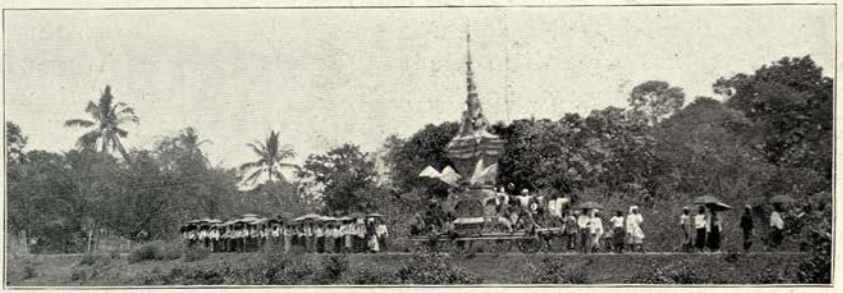
436. ENTERTAINING THE FUNERAL GUESTS.

437. THE BIER LEAVING THE HOUSE.

tration No. 438, there are forty, which cost nine rupees each. It is an honour to receive a share of the offering to bear with the funeral, which the women of the neighbourhood carry. The whole village turns out in *gala* costume ; *Ludyis* of the highest standing follow the humblest funeral. Even the relatives have no badge of mourning in their apparel. At great funerals, processions of white-robed bearers of the offerings are arranged, and other demonstrations. At noon on the day of the funeral the young men of the quarter raise the catafalque, which they bear on their shoulders. The women place the offerings on their heads, and those who have nothing to carry make believe to drag the bier by long streamers of white cloth, from both ends. The bearers follow their movements with grotesque dancing, allowing the bier sometimes to advance, sometimes to recede, as if its possession were being contested. Where the roads are good enough, the bier is erected on a platform borne on wheels. The Taláings permit no backward movement of the bier, which they consider unlucky ; they object to the bearing of a corpse from outside through the village or town. At the base of the catafalque are borne champions who posture in defiant attitudes. The funeral procession is preceded by a band

438. FUNERAL OF A WEALTHY BURMAN.

playing music as florid in its way as is the decoration of the bier. At the cemetery the pyre has been partly prepared; it is reserved for the relatives to complete it by carrying heavy billets and putting them in place. The coffin is taken down from the catafalque and brought to the pyre, with the head to the West—the direction of the sacred *Bo* tree. The gay catafalque is cast



439. THE BIER REACHING THE CEMETERY.

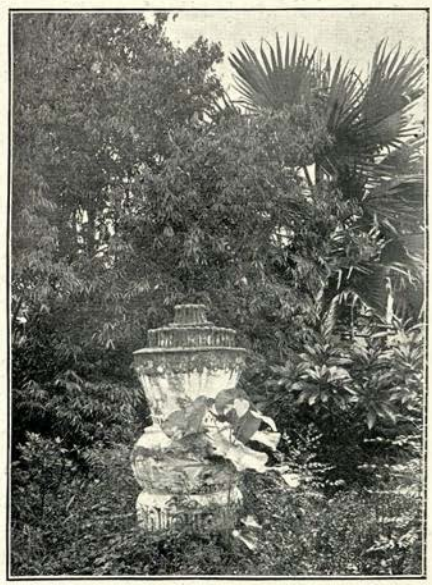
on the ground and allowed to decay. Before laying the coffin on the wood, it is swayed to and from the pyre seven times, in obeisance before the *Bo* tree. While this is done a sabre is held up with the edge facing the coffin; the signification of this is obscure. The cover is now removed, and the coffin turned over on the pyre and lifted away. Fuel is heaped on the corpse and the fire kindled. The relatives assemble before the *yahán* who have come to the cemetery and the ceremony of *yezétcha* is performed in respect of the offerings dedicated, which have meanwhile been conveyed to the *kyaung*. All except the relatives return. When the pile is consumed, the fragments of bones are collected in a vessel and brought to the house of the deceased. Here they are venerated for several months, after which they are deposited in sacred ground (*payâ-mye*). Those who can afford it build a cinerarium (*ayô-ô*, Nos. 441, 442). In the case of earth burial, which is resorted to where fuel is scarce or costly, the seven obeisances are the same; the coffin is opened at the grave (which is about two cubits deep), and the grave-clothes are loosened. The corpse, if that of a man, is inclined towards the left,

440. THE FUNERAL PYRE.

441. CINERARIA ON SACRED GROUND.

if of a woman, towards the right. After the coffin has been lowered the relatives and friends throw on the earth. The chief mourner waves a kerchief and calls on the spirit to return (*leippya-kaw*); the kerchief is deposited where the corpse had lain in the dwelling for seven days. Regular funerals are held when a person has died a death that is looked upon as natural. In the case of violent and other "unripe" deaths the body is buried in haste without any obsequies (p. 188).

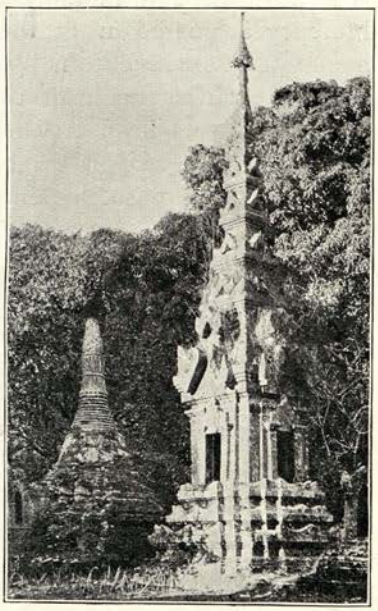
Incongruous as are certain of the customs observed at lay-people's funerals, it is at the funerals of the solemn recluses that the boisterous Burman practices reach their climax. When the incumbent of a *kyaung* dies (much less pomp is displayed at the funeral of a sojourner), the body is embalmed, so as to allow of several months being devoted to the preparations for the funeral. The corpse is swathed like a mummy and laid in a solid dug-out coffin of hard wood. Mercury is poured in at the mouth and honey is applied externally. A support for the coffin is made in the form of a *nagâ*, raising its head and fiery tongue to guard its trust. Upon the coffin rests an effigy of the deceased. Beneath the *nagâ* is a throne (*balín*), decorated with gilding and colours. Sometimes the whole structure is of glass mosaic (*thâyô*), and subsequently forms part of the catafalque. Such elaborate *dalâ* are not burned, but brought back to the *kyaung*, where they are kept, but not used again. Over all is a royal canopy of corresponding magnificence, with the *tîbyu* or royal ensign at the four corners. Thus the coffin lies in state in the *kyaung*, or in a special building, it may be during the whole rains, while the *kyaungtagâ* is occupied with the



442. THE LAST STAGE.

443. BIER OF PONDYI.

preparations for the grand funeral ceremony, which is called *pôndyî-byan*—the *translation* of the *yahán*. The expenses are frequently shared and public contributions flow in. The catafalque is of the same design as the ordinary *dalâ*, but of several times greater dimensions—fifty to sixty feet high to the *tî* of the *pyatthat*. It is solidly constructed and braced and strengthened in every direction. At the present day the catafalque is mostly erected on a stout platform on wheels. A long cable proceeds from each end of the carriage to draw it by and enable it to be controlled where the road descends. It is difficult to manœuvre at the turns of the streets and under the telegraph-wires, although the latter are carried on special posts where they cross the approaches to cemeteries. The *pyatthat* often fails to reach its destination in its original perfection; nevertheless it stands out brilliantly in the grand display, in which it is frequently preceded and followed by subsidiary *pyatthat* erected over carriages which bear the largest offerings to the *kyaungs*. The Myimmo Daung with its denizens (p. 38) is built up on another carriage, others are bright with *nats* and *thadyâ*, immense paper models of boats, ships, and steamers, and similar freaks of the *Thadîndyut* carnival. Life-size models of white elephants, caparisoned with red and tinsel, move in the procession. Uniform costumes are got ready, and scores of young men are drilled for their parts in the *cortége*. The day is fixed long beforehand, and people throng in from all the neighbouring villages in their finest clothes. The streets are lined with gay booths, *pwè* are being acted, and bands are playing. At noon the great catafalque begins its progress to the cemetery, drawn by the people, preceded and followed by regiments of masqueraders, endless lines of women carrying offerings, and sight-



444. CINERARIUM OF YAHAN.

445. PONDYIBYAN.

seers. If the idea be to conjure up the greatest possible contrast to the life of the man who is being honoured, the object could not be more completely attained. When the bier has reached the cemetery, the coffin is not set on a pyre like that of the layman, but is burned in the catafalque, for which purpose the latter has been filled with combustibles. The fire is not lighted in the common way; it is kindled from a distance by means of rockets. These are contributed by different villages or quarters of the town. Each of them backs their rocket for the honour of starting the fire. In Burma Proper the great rockets are sent through the air, guided by rattans to the catafalque. But it is one thing to reach and another to kindle. The Taláing rockets, with the trunks of hard trees, hooped with iron, for barrels, and mounted on stout carriages, are merely aimed at the catafalque. It frequently happens that none of them hits the mark; then the fire is kindled by hand. But the rocket that went nearest has won the day; great sums of money change hands, and as they return home, some people's spirits are higher than ever, while everybody else puts the best face upon it. *Tè pôndyî-byan kaung-dè*—it was a glorious *pôndyî-byan*, and the *kyaungtagâ* will be congratulated upon it as long as he lives. It is as though feelings held in life-long repression had regained the field and were asserting their sway over the passive embodiment of the restraining power. Extremes meet; and herein the secret may lie of the spell Buddhism exerts over Burma, in her serious mood.

446. CINERARIUM OF KING MINDON MIN.

The Burmans are wont to mark the course of life into five stages—first to get health, then to get learning, then family,

then substance, then *Kûtho*. First the free and happy child living a life of nature. Then the schoolboy and student opening the stores of traditional wisdom. Then the gallant, absorbed in arts of pleasing; the escapade of marriage as the event frequently proves; the coming of family and settling down to work. Then the staid man of substance, precise in expression, versed in ancient lore and heard in the council of the village conclave. Lastly, his ambitions satisfied, founder or co-founder of temple or school, he relinquishes his work to his children, and spends the evening of life in kindly intercourse, in study and devotion to his religion.

447. VALE!

APPENDICES

APPENDIX A.

CHRONOLOGY.

Compiled from Spearman's Gazetteer of British Burma and Phayre's History of Burma.

B.C.

1000. Legendary origin of the Burman kingdom. Founding of Tagáung by Abhi Yaza (Raja), a conquered Sakya king of Kapilavastu ("*Kapilawút*").

865. Era of King Kawza begins. Thirty-two kings follow, ending with Binnaka Yaza.

825. King Kan Yaza-dyi is established at Kalé on the Chindwin. His son Umidusitta migrates to Kyauppadaung in Arakán and establishes the Arakán Kingdom. King Kan Yaza-ngè is established in Tagáung.

691. Era of King Kawza closes. Era of Bôdaw Yuzana, grandfather of Gawdama, begins.

623. Birth of Gawdama, afterwards the Buddha, according to the legend; according to modern researches, sixty to one hundred and thirty-one years later.

Chinese irruption into Burma. King driven south to Malé. Tripartition of kingdom. Prince Doza Yaza of Kapilavastu marries the chief widow of the king and founds old or northern Pagán. Seventeen reigns follow, up to 443 B.C.

588. Gawdama quits the palace and enters on his mission as Buddha. Miraculous visit of the Buddha and five hundred *yahán* to Sagáing. Changes in the earth prophesied—the formation of the Bo-u lake, the rise of Popa mount (volcanic), the retreat of the sea from Thayékittaya near Prome, and the spread of Buddhism.

543. Demise of Gawdama Buddha. Era of Gawdama begins (lasts till 82 A.D). First Buddhist council.

523. King Ajutasatra collects the relics of the Buddha.

443. Two Burman kingdoms, Tagáung and Pyu (Pye, Prum, Prome?) Prince Labadutra of Tagáung hunts the great boar, which he kills at Wettokyún near Prome.

448. IMAGE FOUND IN A CAVE NEAR AN ANCIENT TALAING TOWN.

Second Buddhist council.

250. King Asôka (*Asáwka min*) of Pattaliputra distributes the relics of the Buddha. The king's son Mahinda goes as missionary *yahán* to Ceylon. Û Ôttara and Û Sawnasé missionary *yahán* to Burma.

241. Third Buddhist council.

B.C.

150. Legendary visit of Gawdama to Arakán (!) The *Mahâ-myammuni* image modelled from the Buddha, and cast by King Sandathuria.

114. The Tepa dynasty begins.

2. The Buddhist Scriptures brought to China.

A.D.

82. New era of Pyu King Thamúndayít. (Lasts till 638.)

104. The Muns destroy Thayékittaya. King Thamúndayít driven north, where he establishes New Pagán. Eighteen reigns follow.

128. Rise of Magadu in Martaban (*Môttama*).

400. The missionary *yahán* Buddhagôsha from Ceylon brings the Buddhist scriptures to Pegu and reforms the religious practice (see Phayre, p. 31).

449. MAHA-MYAMMUNI IMAGE.

410. Chinese pilgrim Fa Hian visits Ceylon.

450. Burma invaded by Shan Chinese (*Tarôk*—Tartar?)

518. Chinese pilgrim Chun Yun visits Ceylon.

552. Buddhism introduced into Japan.

629. Chinese pilgrim Hiouen Sung visits Ceylon; stays till 648.

638. Era and dynasty of King Pupasaw—the present era.
Accession of King Pyinbya, to whom nine of the temples at Pagán are ascribed.
Siam (*Yôdayâ*) converted to Buddhism.

800. Irruption of Shans into Burma. (Date earlier? Pressure of Chinese on the N.E. the probable cause, Phayre, p. 12.) King Saw Yahán introduced *nagâ* worship.

1017. Accession of King Anáwyata Minsaw the Great. Abolishes *nagâ* worship. Builds temples at Pagán. Invades China to procure the Buddhist scriptures and sacred tooth-relic. A model of the relic procured and deposited in the *Shwezîgôn Payâ*, Nyaung-û. Invades Arakán and endeavours to take the *Mahâ-myammuni* image. Invades Pegu, captures Thatôn and brings away the Buddhist scriptures to Pagán. Takes Tenaserim from Siam.

1085. Southern provinces rebel, but re-subjugated. King Kyansitthu of Pagán builds *Ananda Payâ* and *Shwe Ku Payâ*. Establishes relations with the Buddhists of Ceylon. Repairs the shrines at Boddhagâya through the agency of the King of Arakán.

1160. King Kyansitthu of Pagán murdered by his son after reigning seventy-five years.

1167. Accession of King Narapati Sitthu the Great. Empire established over all the kingdoms except Arakán. Embassy sent to the King of Ceylon, who deputes five *yahán* to teach Buddhism in Burma. *Gawdawbalín Payâ* built.

1204. Burma invaded from India. Burman sovereign deposed—*Kalâ-kyâ min*. Cambodia and Arayamana invaded from Ceylon.

1284. Burma invaded by China and tribute demanded. King Narashihepade driven south and pursued to Tarôk-hmaw before Prome, whence he fled to Pathéin—*Tarôk-pye-min*. Pagán referred to by Marco Polo as the capital of a great kingdom.

1300. Burma invaded by Shans. King Kyawzwa of Pagán made a recluse. China interferes

A.D.

on behalf of Burma and besieges Myinzaing, but without effect. Pagán kingdom parcelled out among Shan leaders. Siam recovers Tenaserim. Pegu recovers independence. Prome, Taung-ngu (Paung), Myinzaing, Pinya, Sagáing, Thayét assert independence. Pagán dynasty continues in name only. Shan dynasty of Beinnaka established in Burma Proper.

1306. King Zaw-aw Thin Hmaing of Pegu recaptures Tenaserim from Siam. Foundation of chronic hostility between Pegu and Siam.

1330. Tenaserim recovered and Pegu made tributary by Siam (Siamese accounts).

1348. King Sinbyu Shin of Pegu. First mention of cannon. The Mun have fire-arms.

1364. Inwa ("Ava," *Ratanapôya*—city of gems) founded by Shan-Burman King Rahúla (Thadô Minbya).

1385. Accession of King Yazadiyít the Great, of Pegu. War with Burma. Chinese interfere on behalf of latter. Arakán supports Burma. Peace concluded, 1421, on the basis that Prome is Burman territory.

1423. Death of King Yazadiyít of Pegu.

1438. The calendar adjusted by moving the date back two years. Nicolo d' Conti, traveller from Italy, describes Thatôn as a seaport. Other travellers from the West about this period—Ludovico Barthema of Bologna, Hieronimo Adorno, Hieronimo de San Stefano and the Russian, Athanasius Nitikin.

1444. Chinese invasion of Burma repelled by King Môn-hnyin Mintara.

1454. Ali Khan usurps the kingdom of Arakán. Burman kingdom at a low ebb; weakened by Mongol inroads from the North. Military adventurers from Europe in the service of the rival kingdoms.

450. CHIDAW-YA (p. 36).

1505. Shan Swabwa of Ûnaung overthrows the Shan-Burman king of Ava and establishes a new dynasty.

1530. Five independent kingdoms—Ava (Shan), Prome (Shan-Burman), Taung-ngu (Paung), Pegu (Mun) and Arakán. Taung-ngu begins to rise in power.

Thohambwa succeeds to the kingdom of Ava. Massacres of *yahán* and plunder of *zedi* take place. The king assassinated, 1542.

Travellers of the period—Ruy Nunes d'Alcunha, 1511. Giovanni de Sylveira (Arakán). Antonio Carrea (treats with the King of Pegu on behalf of Portugal, 1519). Odoardo Barbessa (reports the King of Pegu to be very powerful, 1520). Cæsar Frederick. Ralph Fitch. (See Jardine, introduction to Sangermano's 'Burmese Empire.') Soldiers of fortune—Caspar d' Cruz, Boniface Damien, Giovanni Cayero and Ferdinand Mendez Pinto.

1540. Martabán (Môttamá) besieged by Siam.

1550. King Tabín Shwe-tî of Pegu advances on Ava, but is repulsed by a confederation of the Shans. Pagán is occupied and the other Burman kingdoms subjugated. Siam recovers Tenaserim. Nawratha (afterwards called *Bayín-naung*—next to the king) leads an expedition against Siam with assistance of the Portuguese adventurers, Seixas and Cayero, who bring five hundred Portuguese soldiers.

A.D.

1550. Bayín-naung (brother-in-law of the last king) succeeds, under the title of Sinbyu-myâ Shin. Thaméin Taw, representative of the ancient Mun dynasty, is beheaded. Expedition to and capture of Ava. Advance to Zimmè. Shan states subjugated, excepting Theinni. Advance on Laos, as far as the Mèkong. 1562, Siam invaded and the capital Ayôdayâ captured. Tenaserim recovered from Siam. 1575, the Shan states re-subjugated. Troops sent to the aid of the King of Ceylon. Zenith of Mun empire.

1570. Pegu exhausted and depopulated. In his old age the emperor becomes fanatical, compels foreigners to embrace Buddhism (the solitary example of the kind) and to respect animal life. Mahomedan butchers mentioned at this period. 1581, preparations for invading Arakán interrupted by the death of the emperor.

1581. Yuwa Yaza (crown prince) succeeds.

1591. Nanda Bayín succeeds to the empire of Pegu. Successful expedition against Ava. Advance against Siam "with 5000 elephants and 300,000 men." Ayôdayâ besieged without success, and again in 1593. Pegu drained of men and resources. The emperor gives way to senseless savagery; immolates his relatives (witnessed by Gaspari Balbi, of Venice). Massacres of the people ordered and persecution of the *yahán*. Taung-ngu and Arakán league against the emperor. The Siamese invader is acclaimed.

1596. The Arakanese advance as far as Thallyín ("Syriam"). Sack of Pegu. Fabulous accounts of its wealth. Independence of Ava re-established. Taung-ngu attacked by Prome while engaged in repulsing the Siamese. Siam recovers Tenaserim and besieges Martaban. Philip de Brito—a Portuguese ship-boy who grew up in the palace at Arakán—deserts the Arakanese and seizes Syriam for the Portuguese. 1600, Philip de Brito recovers Yaméthin for Taung-ngu.

1607. Ava re-subjugates Prome and (1610) Taung-ngu also, and obtains the tooth-relic of the Buddha. Travellers at this period, the Jesuit Boves, Faria y Souza.

1615. De Brito captures Taung-ngu but is attacked and defeated by the King of Ava and is tortured to death. De Brito's Portuguese comrades are sent to Ava.

Mahâ Damma Yaza of Taung-ngu reconstitutes the empire, with his capital at Ava. The help of Portuguese galleons obtained by sea. The Siamese ally with the Portuguese. Envoys sent to Burma from the Emperor Jehangír and the governor of Bengal.

1616. The Englishman Samuel dies in Burma; his property seized but afterwards restored. The English invited to settle. English factories at Syriam, Prome, Ava, Bamáw. Disputes of English and Dutch settlers. Both compelled to withdraw.

1632. The Mun Emperor Thadô Damma Yaza on the throne, with the capital at Ava; a good and wise ruler. Builds *Kaung-hmûdaw Payâ*, below Sagáing.

1648. Bintale succeeds, and is succeeded by Mahâ Pâyawa Damma Yaza.

1658. An invasion from China repulsed with difficulty.

1661. The Kingdom of Ava usurped by Prome.

The pirate Gonzales appears in Arakán. Bengal in a disorganized state, of which Arakán takes advantage, and with the help of Gonzales advances as far as Lakimpúr, but is driven back to Chittagong. Gonzales turns the Arakanese fleet against Arakán and commits shocking atrocities. The Viceroy of Goa leagues with the pirate, who nevertheless is eventually beaten.

1664. The Arakanese advance into Bengal as far as Dakka.

1672. Accession of Emperor Thiyi Payawa Mahâ Damma Yaza of Pegu.

1687. Haindyî Island ("Negrais") at the mouth of the Pathéin River is taken by Captain Weldon (British) on behalf of the Siamese. At the bidding of the East India Company

A.D.

the Siamese Governor of Mergui expels British traders ("interlopers"); seventeen British massacred in the scuffle that took place. The British fall into disrepute. A French mission follows.

1688. The Governor of Pegu sends a letter to the Governor of Madras asking for British traders to settle in Pegu.

1695. The Burman Government confiscates the goods of Adrian Tilbury, an Englishman who died in Burma; and the ship *SS. Antony and Nicholas*. Messrs. Fleetwood and Sealy deputed by the Madras Government to recover the above, in 1697. Messrs. Bowyear and Alison deputed on the same duty in 1709.

1698. Accession of Emperor Sinbyû Shin Dipata. Non-Buddhist foreigners treated with contempt, but not molested.

1720. First Catholic mission.

1733. Accession of Emperor Sinbyû Shin Dipata II.

1738. Manipúris advance as far as Sagáing and destroy temples there.

1740. Pegu-Burman Empire again disintegrating. Pegu exhausted by imposts; even the looms are taxed. The condition of the people wretched. The Muns rise against the Taung-ngu-Peguan dynasty, march north and capture the Emperor Kaungthit.

The East India Company have an agent in Pegu.

1746. A Gwe Shan becomes King of Pegu, but abdicates. Binnya Dala elected in his place.

1750. The Muns under the Yuwa Yaza (crown-prince) and Dalaban march north in great force, with the co-operation of renegade Dutch and native Portuguese.

1752. Ava destroyed, the king taken to Pegu (where he was executed two years later on a charge of conspiracy).

1754. Aungzaya of Mosôbo (later Shwebô), afterwards called Aláung Payâ, rallies the Burmans to rise against the Mun garrisons, which are dispersed. The Burmans march on Pegu, take the city and capture the emperor. Rangoon (*Yangôn*—the end of the strife) is founded and Burman empire proclaimed under Aláung Payâ.

1755. Embassy of Captain George Baker to Burma. See his journal (Oriental Repertory, London, Dalrymple, 1791). The Emperor Aláung Payâ sends a golden letter for delivery to King George III., but it is intercepted.

1756. Murder of Bishop Nerini.

1757. Rising of Muns. Fresh Campaign, in which Pegu is finally subjugated. The name Taláing—the vanquished—given to the Mun race. Dalaban, the Mun general, afterwards called Nawratha, enters the service of the Burman Emperor on honourable terms.

The crew of the French ship *Galatée* are seized.

1758. Manipúr is subdued. A rebellion of the Taláings is suppressed.

1759. The British settlers at Negrais are massacred at the instigation of the French.

Siam is invaded and siege laid to Ayôdayâ, without success.

1760. Death of Aláung Payâ. His eldest son Naungdawdyî succeeds, under his father's will that his three sons should reign in succession. Palace intrigues. The capital changed from Shwebô to Sagáing.

1761. Captain Alves deputed on a mission to the Burman Emperor.

1763. The Emperor Sinbyushin succeeds his brother Naungdawdyî. The capital changed to Shwebô.

1765. Manipúr, now the ally of the British, is overrun by Burma.

1766. Burman expedition against Zimmè. Tenaserim is recaptured, Siam invaded under the command of Dalaban, Ayôdayâ destroyed and the country laid under tribute. The Siamese defence conducted with the help of a British privateer.

A.D.

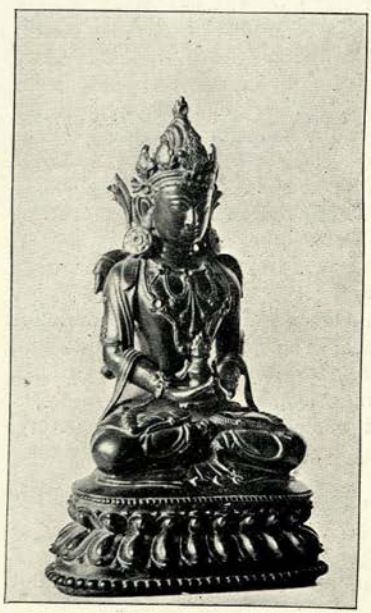
1767. The Chinese invade Burma with 50,000 men. Their army is repulsed and destroyed.

1769. The Chinese invade Burma and are repulsed again. Their soldiers permitted to return disarmed.

1771. Siam throws off the Burman yoke and recovers Tenaserim. A force is despatched against Siam, of which the Taláing brigade mutinies and invests Rangoon. Failing to take the place they retreat to Martaban.

1774. An expedition is sent against Martaban, consisting of 20,000 men and twenty-four guns, which reduces the place.

1775. The Emperor Sinbyu Shin visits Rangoon. Judicial murder of the last Peguan Emperor Binnya Dala. The *Shwe Dagôn Payâ* is built over, to its present dimensions, and decorated with a magnificent *tî*. Siam invaded again, without effect. Manipúr overrun again.



451. COPPER IMAGE DISCOVERED IN THE FOUNDATIONS OF MAHA-MYAMMUNI, 1784.

1776. Emperor Sinbyu Shin succeeded by his sun Singu Min. Capital changed to Sagáing.

1781. Emperor Singu Min dies. Succeeded by Maung Maung, son of Emperor Naungdawdyî, contrary to the will of Aláung Payâ, under which his own third son Maung Waing was designated. Maung Waing captures the palace, murders his nephew, and assumes the empire under the title of Bôdaw Payâ (also called Badôn Mîn, Sinbyu-myâ Shin, and Mantayâ-dyî). Commits fearful atrocities against his opponents at Paunga, where he destroys the whole of the inhabitants, *yahán* included. Capital changed from Sagáing to Amayapôya (City of Immortals).

1782. Rebellion of the Taláings in Rangoon suppressed. Surgeon W. Hunter visits Burma.

1783. Father Sangermano lands in Burma. (Remained till 1806. See his work *The Burmese Empire*.)

1784. Arakán invaded and subdued.
The *Mahâ-myammuni* image brought to Amayapôya (*cf.* B.C. 150 and A.D. 1017).
Arakanese take refuge in British Chittagong and from thence harass the Burmans.

1785. Expedition made against Junkseylon, without success.

1786. Siam invaded without success.

1787. Invasion from Siam repulsed.

1790. Tenaserim recaptured from Siam.

1793. Punitive expedition sent against the Arakanese refugees in Chittagong.

1795. Captain Michael Symes (see his work) sent on a mission to the Emperor of Burma by the Governor-General of India. Burma contends for an envoy from the King of England, on the precedent of the envoy (Lord Macartney) sent to the empire of China. Efforts to negotiate a commercial treaty unsuccessful. Subsequent envoys—Captain Cox, 1803, Lieut. Canning, 1811.

1803. The Āmayapôya *gaing* of Burman *yahán* in Ceylon, protests against the intrusion of caste ideas in the *Thingâ* there.

1811. The filibuster Chin Byan overruns Arakán from the base of British Chittagong.

A.D.

1813. Burman embassy to the Governor-General of India.
Adoniram Judson lands in Burma.

1817. The Burman government intrigues with the Mahrattas.

1819. The Emperor Bôdaw Payâ is succeeded by his grandson Badyîdaw. Capital changed to Ava, 1823. Troubles with Munipúr; the Rája erects a royal *pyatthat* over his residence. The British arm the Manipúris.

1823. Outrage committed by the Burman government on the British outpost at Shahpúri Island, at Naf, Arakán. Burma warned by the British that war may ensue. The Burmans in reply advance to Kachár.

1824 (5th March). British declare war and land their forces. Burman resistance broken, not without aid of the Taláings, on the fall of the able General Mahâ Bandúla (24th April, 1825). Cost to British, 4000 men and £5,000,000. Arakán, Martaban and Tenaserim provinces annexed. Indemnity of 1,000,000 rupees imposed on Burma, and a treaty of commerce exacted.

1827. Taláing rising in Rangoon.
Mission of Captain Crawfurd to Ava (see his work).

1829. Inroads made on British territory by Burman brigands, from the base of Martaban. Martaban government bound down by British to restrain Burman subjects.

1837. King Badyîdaw deposed and his son Thâyawadî Min proclaimed king in Burma. Capital, Kyaummyaung and later Āmayapôya. The reign disfigured by barbarities. 1841, the king visits Rangoon.

1845. King Thâyawadî deposed and his son Pagán Min proclaimed. Massacres at the palace.

1851. Extortions practised by the government of Rangoon, and the British traders Lewis and Sheppard ill-treated.

1852. Second British war, which lasts nearly twelve months. Pegu annexed; British Burma Commission organised by Colonel (afterwards Sir) Arthur Phayre, the first Chief Commissioner. Brigandage becomes rife, but is suppressed by degrees.

1853. King Pagán Min deposed and his son Mindôn Min proclaimed in Burma.

1857. The Burman capital changed to Mandalay.

1862. A fresh commercial treaty with Burma negotiated by Colonel Phayre.

1866. The rebellion headed by the Myingôn-Myingôndaing princes, quelled, with the assistance of the British.

1872. Embassy of the King of Burma to the Queen of England.

1878. Death of King Mindôn Min. Accession of his son Thîbaw Min. The young king a puppet in the hands of evil ministers. Massacres at the palace.

1884. Massacres in the jail and atrocities at the palace. Disorganization of the state. Approaches made by the Burman government to the French. Third British war. Burman resistance nominal only. The Burman government overthrown, the king deported and the country incorporated in the Indian Empire.

1885–86. Local outbreaks of resistance and general revival of brigandage, which are gradually suppressed.

APPENDIX B.

STRUCTURE OF THE BURMESE LANGUAGE—MODE OF TRANSLITERATION.

THE Burmese alphabet is a model of classification. The vowels and consonants form separate orders, with sub-orders. The force of each letter is conveyed in its name. The name consists of two parts, the generic and the specific. The latter describes the form of the letter by its resemblance to some familiar object; for instance *ta-sindu*—elephant-fetter *ta* (∞). Sentences are punctuated, but the words are written—from left to right—without separation. The horizontal line of characters consists mainly of the consonants, the characters added above and below the line denote the vowels. The Burmese is all Burmese just as German is all German. The meaning of a compound word is as obvious as the meaning of *durch-sichtig* is in German and *trans-parens* is in Latin. A new root which one has learned in its function of substantive may be used as verb and adjective upon one unvarying model. The forms of speech have tended to preserve related ideas in the same categories as the terms expressing the ideas. The Burman has no equivalents for our "herb, shrub, tree." He speaks of "grain-plants, creeper-plants, timber-plants." The root idea is conveyed by a monosyllable. The disuse of mute consonants in the spoken language greatly reduces the number of available combinations of sounds by which to differentiate monosyllables. A tonic system of vowels and the aspiration of labial and dental as well as liquid consonants, help to multiply the possible combinations. Context comes to the aid of these subtle distinctions. Prefixes and suffixes of universal application indicate the parts of speech in their syntax and their inflexions. The numeral affixes proper to various classes of objects are of a curious prolixity. Just as we say *pair*, *couple*, *brace*, so one of twenty or more different affixes has to be employed with the number, according to the nature of the object. Secondary meanings are obtained by a free compounding of words. The language possesses terms for ideas of much subtlety and complexity; but metaphysical terms are imported from the Pâli, the language of Buddhist philosophy. The pronunciation of the Pâli is adapted to that of the Burmese. Thus *Samanera* becomes *Chinthamané*. Sanskrit, which is studied by few, presents still greater difficulties to the Burman. The word for Sanskrit is corrupted into *Thinthakayéit*. The terseness of the language appears in its proverbs. For

452. BURMESE LETTERPRESS (NEWSPAPER, p. 124).

instance, *Kwe-hle kônlo pôn ma-tâ*—"The dog-flea may jump but it raises no dust." Seven syllables as compared with the ten of the almost monosyllabic English. In the above sentence the order of ideas is much the same as our own. But as a rule the order is the opposite. "Fetch hither water to quench the fire" is *mî thappo ye yugè*, literally, "fire to quench, water fetch hither." The ideas are expressed in order of their practical importance. The checked mutes of the Burmese language give it an abruptness which is reflected in the *staccato* of the Burmese music. But Burmese possesses sonorous qualities also, for instance, *Shwe Sandaw Payâ*, *Shwe Zîgôn Payâ*.

The sounds of the letters used in this work for transliterating Burmese words are as follows :—

Vowel-sounds.

a, e, i, o, u,	. . . . .	as in Italian
è	. . . . .	„ English *bell* (but long in quantity)
ai	. . . . .	„ „ *aisle*
au	. . . . .	„ „ *cow*
aw	. . . . .	„ „ *caw*
ei	. . . . .	„ „ *eight*
Consonants	. . . . .	„ English, including the *th*.

Few Burmans can pronounce *r*, and generally substitute *y* for it in the Pâli words. All final consonants are mute. They are not wholly suppressed as they are in French, but are merely checked in pronunciation. The Burmese for *demon* is written *nat* in this work, because it is too inconvenient to indicate the checked mute by such a form as *nat*. The final *n* should, strictly speaking, be always followed by a *g* or a suggestion of *g*, thus *dagông* or *dagôn*^{g} instead of *dagôn*. But to write it in this way is inconvenient in many of the combinations. This should accordingly be borne in mind. The combinative changes on the other hand which consonants undergo in certain positions have been incorporated in the spelling and not left to the reader to form. Instead of the current form *sit-bayín* (chess), which correctly renders the Burmese spelling of the word, the form *sippayín* is used, which renders the actual pronunciation. The letter *k* combined with *y* has a varying force according to its position. Thus *kya* is pronounced just as written, but in the duplicated form *kya-kya*, the pronunciation is *tya-dya*. There are a few exceptions such as *kak-kyî* (scissors) pronounced as spelled. When the *k* is aspirated, its combination with *y* gives *tsh* (English *ch*) and *dzh* (English *j*). *Kyaung* (a monastery) is pronounced as written. In the compound *taw-kyaung* it is pronounced *taw-dyaung* (a forest monastery). But when it is the aspirated *k*, *taw-'kyaung* makes *taw-chaung* (a forest stream). The modulation of the voice differentiates it further, thus *taw-dyaúng*, with the second syllable rounded up sharply (wild cat). In deliberate utterance certain of these modifications disappear again ; just as we pronounce the article differently in deliberate and in rapid utterance. *Ka* in duplication becomes

453. SADAIK (p. 35).

ka-ga, *pa* becomes *pa-ba*, *ta* becomes *ta-da*. Burmese words used within the English text have been inflected in the English way only when they have some currency in English, such as *Shan*, *Shans*. A further difference is made by the rising tone corresponding to the rising modulation of English speech in asking a question, and the falling one in answering. The former has a parallel in the Swedish; the pronunciation of the Burmese *mèthilá* recalls that of the Swedish Upsalá. On the other hand our interrogative modulation of voice has no signification in Burmese. The question is formed by the use of the interrogative particles, *lâ*, *lè*. There are three quantities. *Wâ* means bamboo; *wā* means cotton; *wa* means stout. Only the most salient of these distinctions have been embodied in the transliteration. Besides quantity, emphasis (stress) plays an important part. For instance, *pála* means cardamom; *palá* means a bowl. Where the stress lies on a diphthong, the accent has been placed on the first vowel, for typographical reasons. The accent ′ is used to express emphasis in the case of vowels which are stressed but are not long. The pronunciation of Burmese depends a great deal on the correct intervals or "rests." These are partly indicated by the conjoining of the syllables, the hyphening and the separation. For instance *Sinbyû-mya Shin* forms a single phrase, but the syllables have not all the same degree of cohesion. The hyphen has to be used in many cases where there is no rest, to simplify the reading and to preserve the right associations of consonants, such as in *Pôn-hnâ*, *ka-nyín*. Finally the cadence of speech is most distinctive. The intervals favoured in Burmese music and the tones on which the phrases begin and end indicate certain of its features (Appendix C).

APPENDIX C.

NOTE ON BURMESE MUSIC, BY MR. P. A. MARIANO.

THE fundamental pitch-note of Burmese music corresponds to our A-natural. Three kinds of scales are used. The first is the Doric scale consisting of the 1st, 2nd, 5th, 6th, and 8th intervals of the diatonic scale. The second is the diatonic scale; in the Burmese diatonic scale, however, the 7th is tuned flat by about a quarter tone. An instrument tuned in this way may sound out of tune to a good European ear, but most ears will scarcely perceive the difference. There are no flats or sharps in the Burmese gamut. Nevertheless changes of key are not infrequent in their melodies. These invariably proceed from the tonic to the sub-dominant, but without the introduction of the 7th flat, as there is no regular system of counterpoint. Here the advantage of tuning the 7th somewhat flat is apparent, for it does duty as the 4th interval of the new key. A change from tonic to dominant sometimes also takes place. The third scale is a kind of minor; it consists of the same notes as the major diatonic scale, but it begins and ends with the third interval. Strict time is observed; two-four is the usual time.

Pure Burmese melodies are beautiful in themselves. But on account of the preponderance of grace-notes (*mordente*, *accaciatura*, *appogiatura*) Europeans find it difficult to catch Burmese tunes. Not being able to eliminate the grace-notes from the simple theme, they do not appreciate genuine airs so much as they do the medley of catches of European and Indian music which is becoming the fashion. The "*Kayâ-than*" now played by the regimental bands as the Burmese National Anthem, is an example of this kind. It is made up of bits of bugle-calls (*Kayâ* = bugle) and snatches of a polka.

The Burmans do not appreciate singing in a low pitch. They do not admire men's voices in the baritone or the bass. A-natural is considered the standard pitch for men's and D-natural for women's voices. The higher the tenor the more it is admired. Their ideal singer is a tenor approaching a contralto. On the other hand a soprano voice is less admired than a contralto. The propensity is to cultivate high voices in the men and low voices in the women. The professional singers are true artists and are able to command the feelings of their hearers. The *ngô-dyin than*—weeping song—invariably brings tears to the eyes of the hearers. The love songs are full of pathos. An indispensable scene in all the operas is the separation and meeting again of the lovers. It is the most interesting part of the play and is eagerly awaited by the play-goers. The best songs are sung in these scenes and the best talents of the performers called into play. The Burman is readily excited by music; the dancing songs never fail to set his hands and legs going. There is a style of martial music played at boxing-matches, races, and grand tugs-of-war which excites the Burmans to action. The performance of a complete Burmese band is a study in itself. Considering that the musicians play without a score, the harmony and strict time they observe are truly wonderful.

454. THE BURMESE HARP AND DULCIMER (p. 176).

A few specimens of genuine Burmese music are appended (pp. 216–220). No. 1 is a song in the major scale, with harp accompaniment. The first twenty bars constitute the usual prelude to music of this kind. The tendency of the Burmese musician is to repeat the vocal part as an interlude, with all the variations and embellishments he can add. The last four bars are also usually played as a symphony at the end of each verse. The prelude and symphony are not peculiar to this song but are played with all songs of the same description. No. 2 is a specimen of another style, more suited for an orchestra. Nos. 3 and 4 are examples in the minor scale. Both are very ancient. No. 3 is called *Nan-thein yôdaya*. It used to be played on the entrance of the king to the Audience Hall and is the true national anthem of the Burmans. Its beauty and grandeur need no comment. No. 4 is a popular lullaby.

It is a matter for great regret that the beautiful music which the Burmans unquestionably possess is being forgotten. The modern tendency is to imitate European and Indian themes, and the time is not distant when genuine Burmese music will be a thing of the past.

APPENDIX D.

STATISTICAL.

AREA.

Burma Proper and Pegu, square miles	171,430	
Shan States	40,000	
Total	211,430 =	135,315,200 acres.
Area cropped, 1893		8,435,000 acres.

POPULATION IN 1891.

Burmans and Taláings { males, 3,030,797 / females, 3,098,385 }		6,129,182
(Increase since 1881, 22½ per cent. Mean annual death-rate 37.)		
Shans		206,794
Karéns		633,657
Chins.		95,571
Chimpáws (Kachín ? more)		2,200
Chinese		37,407
Natives of India		432,639
Europeans (including 4000 troops).		12,491
Eurasians		6,978
Others		167,134
Total		7,722,053

FISCAL.

In 1796 the special impost of 33·3 tikals of fine silver per house took three years to collect, and produced the equivalent of about nine million rupees. The purchasing-power of money has declined 50 to 60 per cent. since that time, apart from depreciation of silver.

In 1894 the gross revenue of Burma was nearly sixty million rupees, of which Pegu contributed nearly fifty millions. This disproportion is decreasing. The expenditure was forty-five millions, of which twenty-six were allotted to Pegu. The incidence of direct taxation (land and capitation taxes, which produce about one-half of the revenue) is four rupees per head of population; which, with an average of 5·5 inhabitants, comes to twenty-two rupees per house.

CRIMINAL (1894–5, A YEAR OF LOW PRICES).

Convictions for murder (40 per cent. above 1893–4)	261
,, ,, child murder	*Nil*
,, ,, hurt	2,531
,, ,, rape	67
,, ,, robbery	773
,, ,, theft	8,791
Suicides	*Nil* (?)

COMMERCIAL.

In 1894–95 nearly one and a half million tons of rice (75,000,000 quarters), worth about eleven millions sterling in Europe, and 200,000 tons (of 50 cubic feet) of teak timber, valued at fourteen million rupees, were exported. The local consumption of rice may amount to about the same as the export.

The values of staple items of the sea-borne trade of 1893–94, *exclusive of trade with India*, are subjoined, in lakhs of rupees.

IMPORTS.				EXPORTS.	
Apparel	17·54	Leather	3·46	Paint	2·14	Foreign goods re-exported	3·94
Beads	1·89	Liquor	25·	Paper	2·70	Caoutchouc	9·08
Candles	4·99	Machinery	14·54	Provisions	41·80	Cutch	24·31
Clocks and watches	·43	Matches (safety only)	7·74	Salt	10·62	Hides (and horns?)	7·85
Coal	3·42	Metals:		Silk: raw	28·81	Jade	4·34
Cotton yarn	31·55	brass	1·66	manufactured	56·70	Paraffin	5·07
Cotton piece goods:		copper: bar	·65	Spices	2·97	Provisions	3·66
grey	10·66	wrought	·85	Sugar	9·51	Rice: in husk	3·65
white	51·09	gold	·42	Tea	1·23	cleaned	585·30
coloured	54·71	iron	21·86	Tobacco	2·62	Rubies, about	6·50
hosiery	·95	lead	·25	Toys and games (playing-cards?)	1·38	Sesamum seed	14·20
thread	4·63	silver	8·89	Umbrellas	6·19	Silver and gold	1·53
Crockery	7·13	steel	1·27	Woodwork	1·58	Teak timber	42·70
Drugs	2·17	tin and tin-plate	·66	Woollens	23·42	Tobacco	1·07
Dyes	1·16	zinc	·54	Miscellaneous	22·88	Miscellaneous	18·70
Fruits	4·23	others	·54				
Glass-ware	3·49	Oils (kerosene)	9·02	Total	527·98	Total	731·90
Hardware	16·04						

DEVELOPMENT OF SEA-BORNE TRADE.

Years	1811	1825	1830	1840	1854
Number of ships	20	56	140	..	..
Tonnage	..	5,400	..	82,000	86,000
Value of exports,* Rs.	..	Coasting trade with Calcutta	..	..	300,000
Value of imports,* Rs.	..	..	..	..	..

Years	1866–7	1876–7	1883–4	1887–8	1893–4
Number of ships	..	..	..	..	2,500
Tonnage	..	..	..	..	1,300,000
Value of exports,* Rs.	23,140,620	55,166,540	87,202,560	89,135,440	114,058,201
Value of imports,* Rs.	25,553,850	47,094,040	73,134,510	101,351,450	98,504,075

* To all countries.

APPENDIX E.

MEASURES.

TIME.

Obsolete:
- 10 fillips (*karazî*) . . . . . = 1 *lyan*
- 6 *lyan* . . . . . = 1 *bizana*.
- 60 *bizana* . . . . . = 1 hour (*nayí*).

60 hours . . . . . = 1 day (*né*).
30 days . . . . . = 1 month (*la*).
12 months . . . . . = 1 year (*hnit*).

Since the introduction of clocks and watches the old day of sixty *nayí* has become obsolete and the day of twenty-four hours universal. The days of the week are named after the sun, moon, and planets, correspondingly to our own. The month is divided into the waxing (*lazán*) and the waning (*labyidyaw*) moon of fifteen days each, alternately with months of fifteen days waxing and fourteen days waning. Seven years in every nineteen admit an intercalar month of thirty days. In leap years the month *Wázô* is repeated under the name *Dútiya Wázô*.

The months correspond more or less with our months, as follows :—

1. *Kasôn*	30 days,	April to May.	7. *Tazáungmôn*	30 days,	October to November.
2. *Nayôn*	29 ,,	May to June.	8. *Nadáw*	29 ,,	November to December.
3. *Wazô*	30 ,,	June to July.	9. *Pyáthô*	30 ,,	December to January.
4. *Wágáung*	29 ,,	July to August.	10. *Tabódwè*	29 ,,	January to February.
5. *Tawthalín*	30 ,,	August to September.	11. *Tabáung*	30 ,,	February to March.
6. *Thadíndyút*	29 ,,	September to October.	12. *Tagú*	29 ,,	March to April.

The present era (*thagayít*) commenced in 638 A.D. Thus the year 1900 A.D. is the Burmese year 1261–62.

LENGTH.

4 grains of rice = 1 finger-breadth (*lettathít*).
8 *thit* = 1 *maik* (breadth of palm with thumb extended, 6 inches).
12 *thit* = 1 *twa* (span, 9 inches).
2 *twa* = 1 *daung* (cubit, 18 inches).
7 *daung* = 1 *ta*.
500 *ta* = *ngáya-dwin* (one mile, 1609·33 *metres*).
1000 *ta* = 1 *daing*.
6400 *ta* = 1 *yúzana* (obsolete).

6 grains = 1 thumb (inch, *lemma*).
2 *maik* = 1 *pè* (foot, 12 inches, 30·5 c.m.).
4 *daung* = 1 *hlan* (spear, fathom, 6 feet).

CAPACITY.

			litres.
1 *zalè*	(sixty-fourth)	1 pint	0·567
4 *zalè* = 1 *byí*	(sixteenth)	2 quarts	
2 *byí* = 1 *zayôt*	(eighth)	1 gallon	4·543
2 *zayôt* = 1 *seit*	(quarter)	2 gallons	
2 *seit* = 1 *gwè*	(half)	4 ,,	
2 *gwè* = 1 *din*	(basket)	8 ,,	36·346

The *din* is the unit by which grain is sold. It used to vary locally, but is now standardised to the British imperial bushel. Liquids are sold by weight, not by capacity.

A bushel of rice in the husk weighs 46 lbs.

„ „ cleaned „ 60 „

WEIGHT.

		Grains.	Grammes.
2 *kinyué* (seed of *Abrus precatorius*)	= 1 *yuédyî*	3·99	0·53
4 *yuédyî*	= 1 *pèdyî* (sixteenth)	15·98	1·06
2 *pèdyî*	= 1 *mûdyî* (eighth)	31·96	2·12
2 *mûdyî* (2½ *mugalé*)	= 1 *mat* (quarter)	63·91	4·24
4 *mat*, or 8 *mûdyî*, or 10 *mugalé*	= 1 *kyat* (tikal)	255·64	16·96
		lbs.	Kilo.
100 *kyat*	= 1 *beitha* (viss)	3·652	1·696
10 *beitha*	= 1 *kwet* (*kwettasè*)	36·52	
20 „	= 2 *kwet* (*kwennasè*)		
100 „	= *achéin tayâ*	365·2	

455. HINTHA-SHAPED WEIGHT OF BRASS.

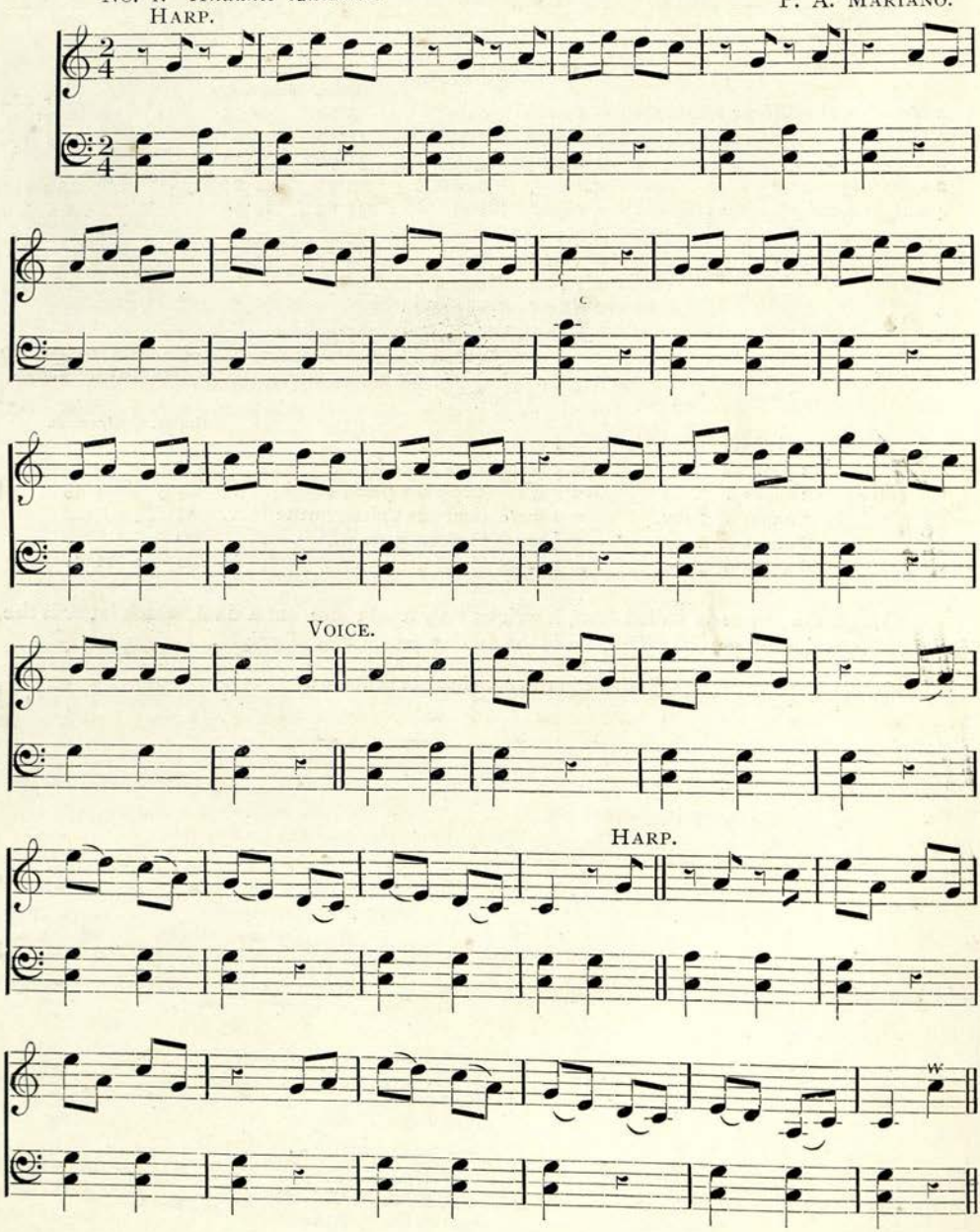
MONEY.

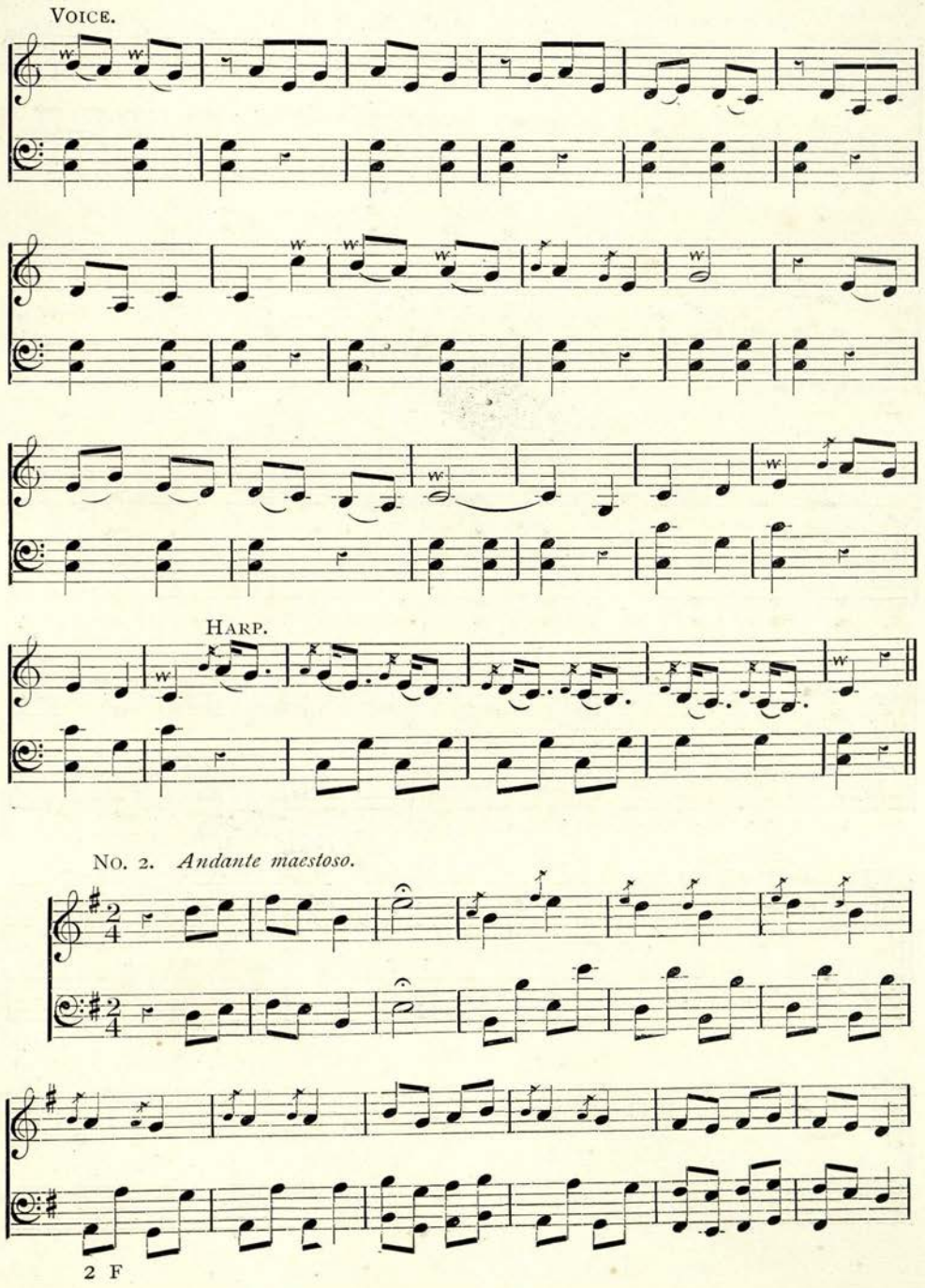
			Grains.	Grammes.
(copper)	3 pie* (*paing*)	= 1 pice (*talyâ*).		
	12 pie	= 1 anna (*bè*, sixteenth).		
(silver)	2 annas	= 1 *mu* (two-anna piece, eighth)	22·5	1·43
	4 annas or 2 *mu*	= 1 *mat* (four-anna piece, quarter)	45	
	8 annas or 2 *mat*	= ½ rupee (*ngâmu*, 5 *mugalé*)	90	
	16 annas or 4 *mat*	= 1 rupee (*kyat*)	180	11·5

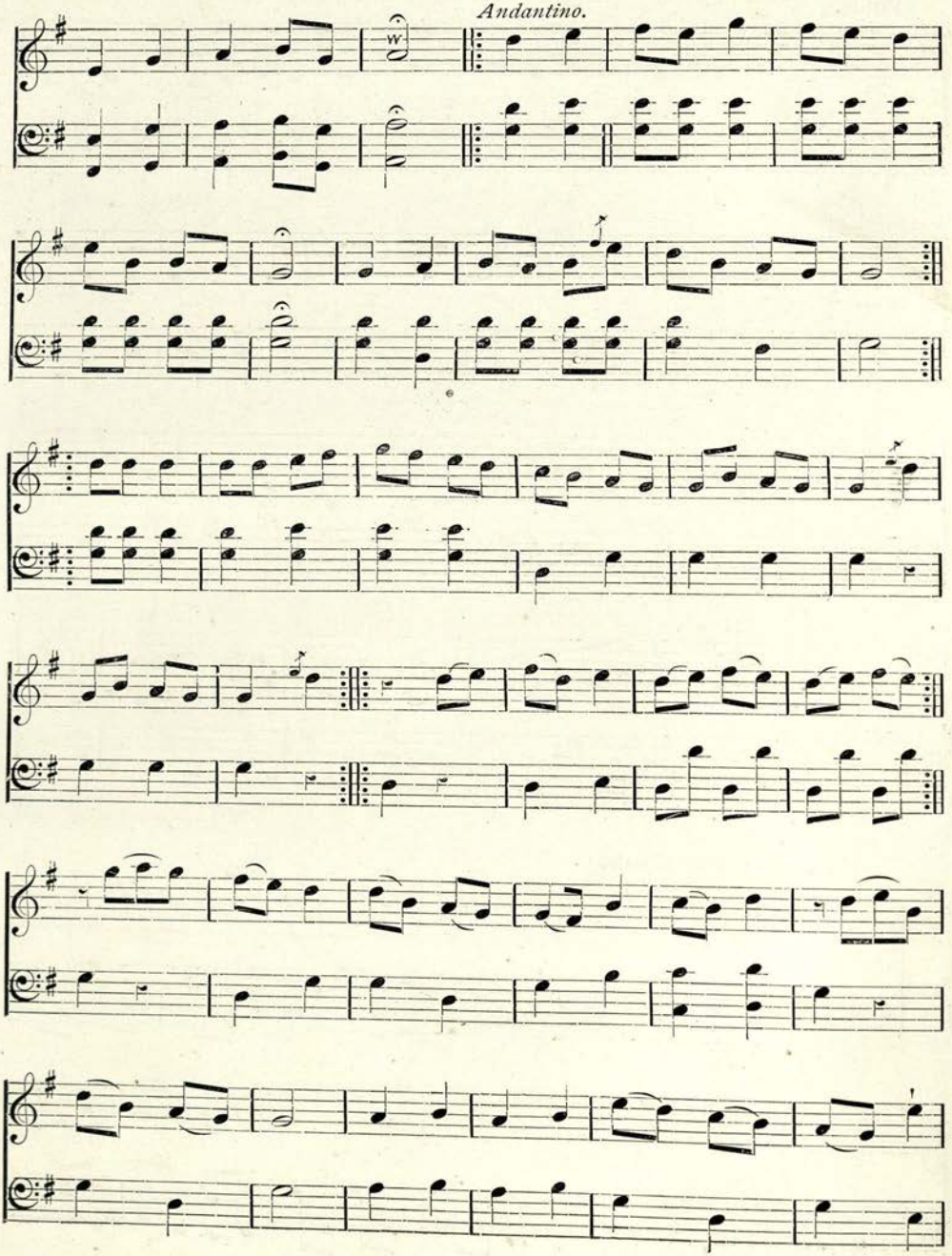
Although the rupee is called *kyat*, it weighs only a tola and not a tikal, which latter is the *kyat* used in weighing goods. The tola is the Indian postal unit of weight.

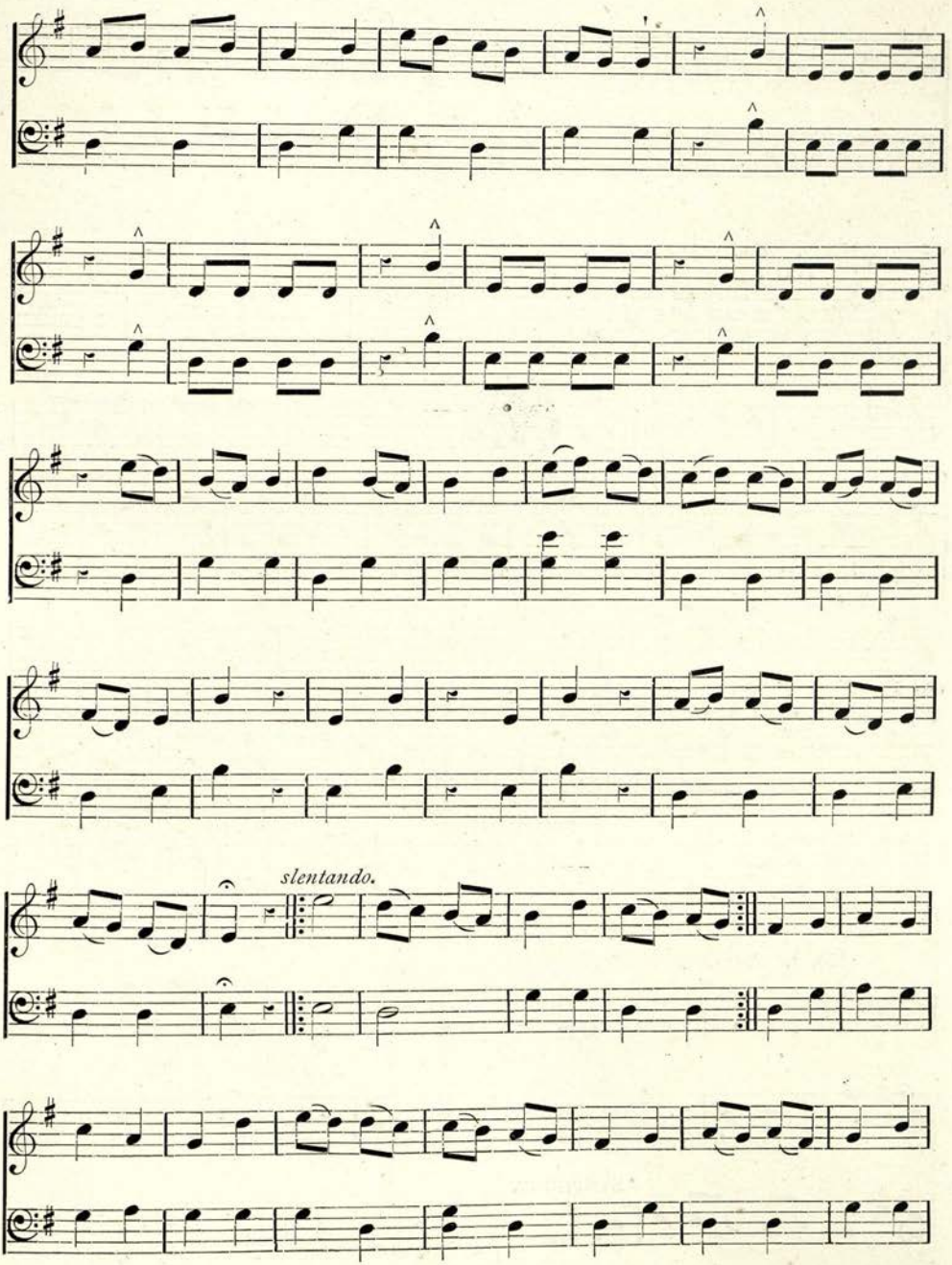
* Single pie do not circulate in Burma.

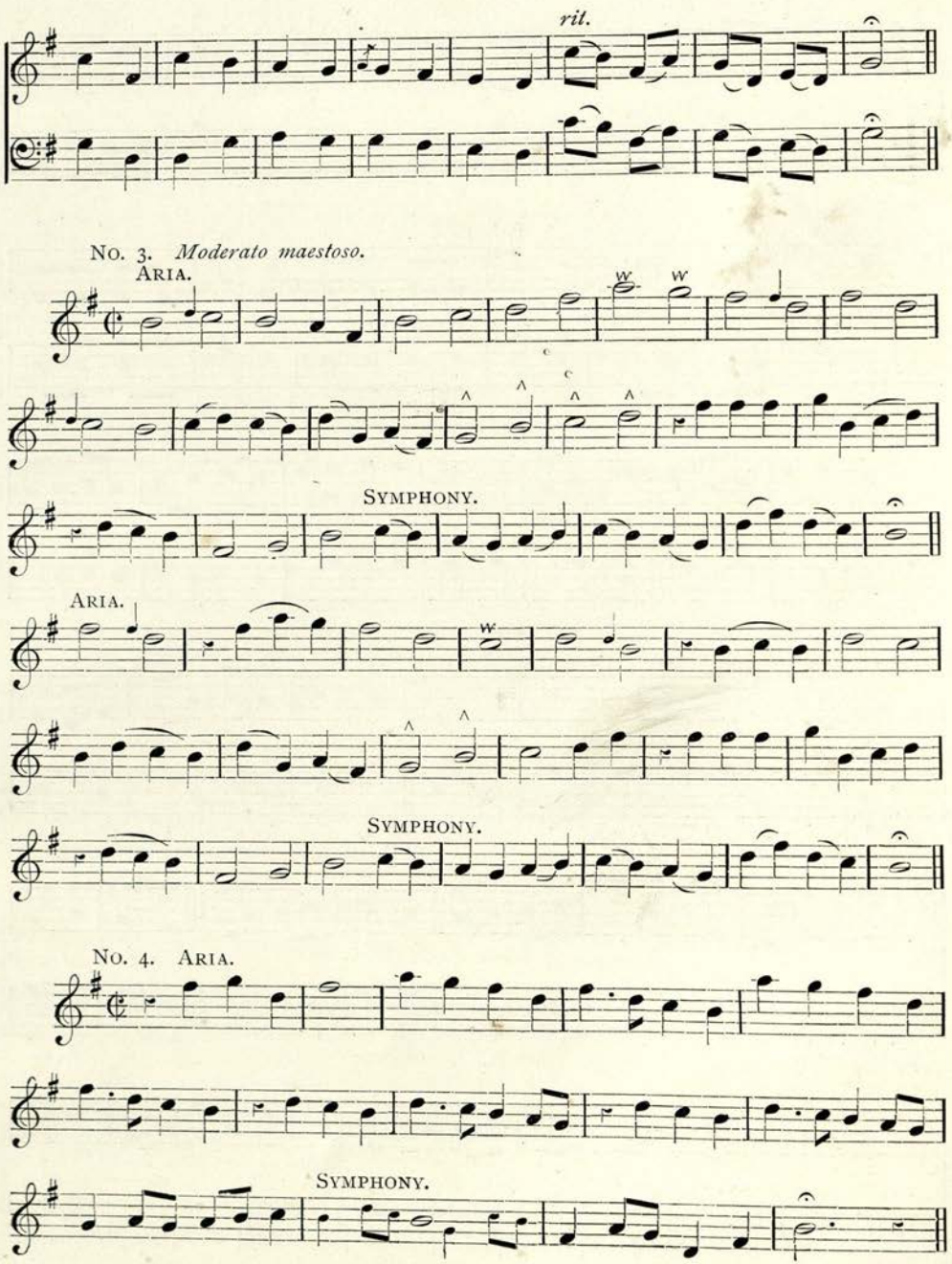
No. 1. *Andante cantabile.* P. A. Mariano.




VOICE.
HARP.
NO. 2. Andante maestoso.


Andantino.


slentando.


rit.
No. 3. Moderato maestoso.
Aria.
Symphony.
Aria.
Symphony.
No. 4. Aria.
Symphony.

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MAP OF

BURMA

AND ADJACENT COUNTRIES.

Scale. 1 inch = 100 miles (1:6,336,000)

(To accompany BURMA by Sir A. Berthe Fergusson.)

Signification of Type and Signs used.—

Physical FEATURES

TERRITORIES, PROVINCES, DISTRICTS.

Modern Settlements and ancient Settlements still flourishing. (Corrupt forms etc in brackets. See Introduction.)

Ancient Settlements. ▲ Shrines

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